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The Book of Psalms

WELLHAUSEN

THE SACRED BOOKS

OF THE

Old and New Testaments

A NEW ENGLISH TRANSLATION

With Explanatory Notes and Pictorial Illustrations

PREPARED BY

eminent Biblical scholars of Europe and of America

AND EDITED WITH THE ASSISTANCE OF

HORACE HOWARD FURNESS

BY

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PROFESSOR IN THE JOHNS HOPKINS UNIVERSITY

BALTIMORE

PART 14

The Book of Psalms

TRANSLATED BY

J. WELLHAUSEN

New York

DODD, MEAD, AND COMPANY

1898

London

JAMES CLARKE AND COMPANY

Stuttgart

DEUTSCHE VERLAGS-ANSTALT

THE

Book of Psalms

A NEW ENGLISH TRANSLATION

With Explanatory Notes

AND AN APPENDIX ON THE MUSIC OF THE ANCIENT HEBREWS

BY

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English Translation of The Psalms

BY

HORACE HOWARD FURNESS

ENGLISH TRANSLATION OF THE NOTES BY JOHN TAYLOR
ENGLISH TRANSLATION OF THE APPENDIX BY J · A · PATERSON

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KANSAS CITY 2, KANSAS

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PRINTED BY
The Friedenwald Company
BALTIMORE, MD., U. S. A.

223.6
W451

Introductory Remarks

THE present rendering of the Old Testament is not a revision of the Authorized Version, but a New Translation from the Hebrew, in modern English. The aim has been to render the sense of the original as faithfully as possible rather than to sacrifice that sense in order to give a literal translation.

This new Translation appeals to all interested in the Bible. The Explanatory Notes are free from technical details which have no interest for the average reader. We had no desire (as the translators of the Authorized Version say in their Preface) *to weary the unlearned, who need not know so much; and trouble the learned, who know it already.* The reader may rest assured, however, that all variations from the Authorized Version in the present Translation are the results of the ripest Biblical scholarship of the present generation both in Europe and in America. The translation is based throughout on the new critical edition of the Hebrew text of the Old Testament, published under the auspices of the Johns Hopkins University, Baltimore.

Departures from the Received Text are indicated by special marks, whereby the reader can see at a glance whether a variation is based on parallel passages, or on the authority of the Ancient Versions, or is merely a conjectural emendation, &c. These critical marks are, designedly, so unobtrusive as not to interfere with the comfort of the ordinary reader; they are mainly intended for the benefit of those who are interested in the details of textual criticism.

Explanation of Critical Marks.

(1) ‹ › (*i. e.* V = *Versions*) indicate a reading adopted on the authority of the Ancient Versions (*Septuagint, Targums, Peshita, Vulgate*, &c., in reference to which the reader may consult the Preface to the Authorized Version, also the List of Abbreviations below, p. ix, under LXX, Pesh., Targ., Vulg.).

(2) ‹ › (*i. e.* C = *conjecture*) indicate Conjectural Emendations.

(3) ‹ › (*i. e.* נ, the first letter of the Hebrew word נקוד *niqqûd* 'punctuation') indicate changes involving merely a different division of the consonantal text, or a departure from the vowel-points which the so-called Masorites added to the original consonantal text in the eighth and ninth centuries A. D.

(4) ◦ ◦ (*i. e.* Q = *Qĕrê*) indicate that the marginal reading (Heb. *Qĕrê* 'what is to be read') has been adopted instead of the *Kĕthîb* 'what is written.'

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(5) ˹ ˺ indicate changes introduced by reason of Parallel Passages.

(6) ˹ ˺ indicate Doubtful Words or Passages.

(7) « » indicate deviations from the Received (or Masoretic) Text, suggested by the Versions as well as by Parallel Passages.

(8) ‹ › indicate departures from the Masoretic reading of the consonantal text, which are supported by the Ancient Versions.

(9) In cases where critical marks occur without any letters or words between them (‹›, ○, &c.), Omissions are indicated, based on the Versions or on Conjectural Emendations, &c.

(10) + + indicate words implied, but not expressed, in the Hebrew. These marks, therefore, take the place of *italics* in the Authorized Version.

(11) [ ] indicate Transposed Passages, the traditional position of the words in the Received Text being marked by [], while the transposed words are enclosed in [ ]; see *e. g.* Ps. **35**, 7.

(12) | indicates transposition of the Masoretic "**:**" which marks the end of a verse in the Hebrew Text.

(13) . . . . . indicate Corrupt and Unintelligible Passages.

(14) * * * * * indicate Lacunæ in the Hebrew Text.

Explanation of Colors.

Older incorporated documents or later sections in Biblical Books of a composite character are printed on backgrounds of different colors. The explanation of the colors employed in the Books of Isaiah and of Judges is given on p. 132 of the Notes on Isaiah and on p. 46 of the Notes on Judges, respectively.

Footnotes.

Words or passages printed as notes at the bottom of the pages of the translation represent subsequent additions to the original text; *cf.* Notes on Judges, p. 47, ll. 5 ff.; Notes on Isaiah, p. 209, ll. 33 ff.

Marginal Figures.

In the Explanatory Notes the figures in the margin on the right refer to the chapters and verses commented on; the figures in the margin on the left merely number the lines. On those pages, however, where there are no references to chapters and verses in the margin the line-numbers are placed in the outer margin. In the Translation the lines are always numbered in the inner margin, while the traditional numbers of the chapters and verses are placed in the outer margin.

Heavy-faced Numerals.

Heavy-faced numerals are used instead of Roman letters to distinguish the number of the chapter from the number of the verse; *e. g.* Ps. **88**, 8 = Psalm lxxxviii, verse 8; but Pss. **88**. **89** = Psalm lxxxviii and Psalm lxxxix.

References to Biblical Passages.

References to Biblical passages follow, throughout, the Authorized Version, not the Hebrew Text. It is well known that the division of the chapters is occasionally not the same in the Hebrew and in the English Bibles; and that the title of a Psalm, where it consists of more than two words, is usually reckoned in Hebrew as the first verse.

Untranslated Hebrew Words.

A few Hebrew words have been left untranslated, viz. *ben*, the Hebrew word for *son* (e. g. *Isaiah ben-Amoz = Isaiah, the son of Amoz*); *Sheôl* (Heb. *shĕ'ôl*), the abode of departed spirits, the habitation of the dead (Greek *Hades*); *Asherâh*, the sacred post or pole, the wooden symbol of a goddess, beside an altar (see Notes on Judges, p. 57, l. 32; p. 69, l. 22); *Negeb*, the steppe-like region in the South of Palestine (see Notes on Judges, p. 49, l. 8); *Arabah*, the great geologic depression extending from the Dead Sea to the eastern gulf of the Red Sea (see Notes on Judges, p. 64, l. 39; *cf.* Notes on Isaiah, p. 159, l. 14); *Selah* at the end of certain stanzas in the Psalms (see Notes on the Psalms, p. 165, l. 8); *Satan*, in Hebrew = *adversary, accuser* (see Notes on Ps. **109**, 6); *Hallelujah* (Ps. **104**, 35 &c.) = Praise ye JAH (a shorter form of JHVH); *Sabaoth* (*cf.* Jas. **5**, 4; Rom. **9**, 29 = Is. **1**, 9) in the name *JHVH Sabaoth*, JHVH of the Hosts, *i. e.* the God of the armies of Israel (1 Sam. **17**, 45; *cf.* Pss. **44**, 9; **60**, 10 = **108**, 11). For JHVH, see below, List of Abbreviations, p. viii.

Transliteration of Oriental Names.

All Biblical names are given in the form used in the Authorized Version. In the transliteration of other Hebrew words, or of modern Oriental (Arabic) names, the vowels have their Italian sounds: *â* is like the *a* in *far* or *father*; *î* is the *i* in *marine*; and *û* = *oo* in *cool*; *ê* = *a* in *name*; short *ĭ* = *i* in *pin*; &c. (e. g. *Tel-Abû-Qudês* = *Tel-Aboo-Koodace*). As to the consonants, *j* and *y* are pronounced as in English; *q* has about the same sound as English *c* in *cool* (not as *k* in *keel*, or *qu* in *queen*); ' is the Arabic *Ain*, the *voiced* form of the Arabic *ḥ* which may be described as a stronger variety of our *h*; *kh* is the guttural *ch* in German or Scotch *loch* (Spanish *x* or *j*); *ç* is a modification of our *s* (with an *inner rounding*) which affects the pronunciation of the following vowels (e. g. *çîn*, not = *seen*, but more like *sane*; *çâ* = *saw*, &c.). In the majority of English books of a popular character the letters *k* and *s* are used for *q* and *ç*, respectively (e. g. *el-Aksa* for *el-Aqçâ*; see *Psalms*, p. 235, l. 41).

Spelling.

English readers who object to the 'American' spelling, *honor*, &c., may be referred to HENRY SWEET'S *New English Grammar* (Oxford, Clarendon Press, 1892), p. xi and § 1710, &c., or to Dr. MURRAY'S remarks on the spelling of *ax* in the *New English Dictionary on Historical Principles* (Oxford, Clarendon Press).

Abbreviations.

The following List includes a large number of abbreviations which would not require explanation if the present Translation were for the exclusive use of American or English readers.

&c. stands for And others, or, and so forth (Lat. *et cæteri, cæteræ, cætera*, respectively).

1, 2, 3, &c., before the name of a Biblical book, stands for First Book, Second Book, Third Book, &c., respectively: 1 Kings is the First Book of Kings; 2 Sam. = the Second Book of Samuel; 3 Psalms = the Third Book of Psalms. 4 Isaiah = the fourth part of the Book of Isaiah in the present Translation, &c.

^{2}, or ^{3}, &c., after the title of a book (*e. g.* Notes on Isaiah, p. 157, l. 19), stands for second or third editions, respectively. — For D^{2}, E^{2}, &c., see D, E, &c.

^{a} stands for first part (or first line) of a verse. Subdivisions of parts of verses are indicated by ^{a} $^{\beta}$, respec-

tively; *e. g.* **2**, 14$^{a\beta}$ (*Judges*, p. 54, l. 36) refers to the second clause ($^{\beta}$) of the first part (^{a}) of the verse (*and delivered them to spoilers who despoiled them*). The first clause of the second half of the verse (*and he sold them into the power of their enemies on all sides*) would be v. 14^{ba}.

A. D. = In the year of our Lord (Lat. *Anno Domini*).

Am. = Amos.

Ant. = Antiquities, especially the work of the Jewish historian Josephus (137–100 A. D.) on Jewish Antiquities.

ARV = Authorized and Revised Versions.

AV = Authorized Version.

AV^{M} = Authorized Version, margin.

^{b} = Second part (or second line) of a verse; see ^{a}.

Bar. = Baruch.

B. C. = Before Christ.

Bibl. = Biblical.

^{c} = Third part (or third line) of a verse; see ^{a}.

c., or C. = Chapter.

cc., or CC. = Chapters.

ca. = about (Lat. *circa*).

Cant. = Song of Solomon (*Canticles*).

cent. = Century.

cf., or *Cf.* = Compare (Lat. *confer*).

Chr., or Chron. = Chronicles.

col., or Col. = Column.

Col. = Colossians.

Cor. = Corinthians.

^{d} = Fourth part (or fourth line) of a verse; see ^{a}.

D = Deuteronomy, or the author of Deuteronomy; see Notes on Judges, p. 46, l. 15; p. 53, l. 10.

D^{2} = Deuteronomistic editors.

Dan. = Daniel.

Deut. = Deuteronomy.

E = East.

E = Ephraimitic Writer; see Notes on Judges, p. 46, l. 24.

E^{2} = Later additions to E; see Notes on Judges, p. 46, l. 40.

Eccl., or Eccles. = Ecclesiastes.

ed. = Edition.

e. g. = For example (Lat. *exempli gratiâ*).

ENE = East-North-East.

Eph. = Ephesians.

esp. = Especially.

Esth. = Esther.

Ex., or Exod. = Exodus.

Ez., or Ezek. = Ezekiel.

f. = and the following verse (or line, or page, &c.).

ff. = and the following verses (or lines, or pages, &c.).

fig., or Fig. = Figure.

Gal. = Galatians.

Gen. = Genesis.

H = The Law of Holiness (Lev. **17–26**); see Notes on Leviticus, p. 56.

Hab. = Habakkuk.

Hag., or Hagg. = Haggai.

Heb. = Hebrew, or Epistle to the Hebrews.

Her. = Herodotus.

Hom. = Homer.

Hos. = Hosea.

ib., or *ibid.* = In the same place (Lat. *ibidem*).

i. e. = That is (Lat. *id est*).

Il. = Iliad.

in. = inch, or inches.

Inscr. = Inscription.

Is., or Isa. = Isaiah.

J = Judaic Writer; see Notes on Judges, p. 46, l. 23.

Jas. = James.

JE = The Prophetic Narrative of the Hexateuch, composed of J and E; see Notes on Judges, p. 46, ll. 26. 41; p. 53, l. 35.

Jer. = Jeremiah.

JHVH = the Hebrew name of the Supreme Being, erroneously written and pronounced *Jehovah*. The true pronunciation seems to have been *Yahway*; see Notes on the Psalms, p. 163, ll. 36 ff.

Jon. = Jonah.

Jos., or Josh. = Joshua.

K. = Kings.

l. or L. = Line.

ll. or LL. = Lines.

Lam. = Lamentations.

Lat. = Latin.

lb. = Pound (Lat. *libra*).

lbs. = Pounds.

l. c. = In the place before cited (Lat. *loco citato*).

Lev. = Leviticus.
lit., or Lit. = Literally.
LXX = Septuagint, the ancient Greek Version of OT, made in Egypt by Hellenistic Jews (3d–1st cent. B. C.).
M = margin. *Cf.* AV, RV.
Macc. = Maccabees.
Mal. = Malachi.
Matth. = Matthew.
Meg. = Megillah (the Heb. word for *scroll, volume*).
Mic. = Micah.
MS = Manuscript.
MSS = Manuscripts.
Mt. = Mount, or Mountain.
n. = Note.
nn. = Notes.
Nah. = Nahum.
NE = North-East.
Neh. = Nehemiah.
NNE = North-North-East.
no., or No. = Number.
nos., or Nos. = Numbers.
NT = New Testament.
Num. = The Book of Numbers.
NW = North-West.
Ob., or Obad. = Obadiah.
Od., or *Odyss.* = Odyssey.
op. cit. = In the work before cited (Lat. *opere citato*).
OT = Old Testament.
P = Priestly Writer; see Notes on Judges, p. 92, 41; *cf.* Notes on Leviticus, p. 56.
p., or P. = Page.
pp., or PP. = Pages.
Pesh. = Peshita, the earliest Syriac Version of the Old Testament.
Phil. = Philippians.
Prov. = Proverbs.
Ps. = Psalm.
Pss. = Psalms.
R = Redactor or editor.
R^{JE} = Redactor of JE; see Notes on Judges, p. 46, ll. 26.45.
Rev. = Revelation.
Rom. = Romans.
RV = Revised Version.
RV^{M} = Revised Version, margin.
S = South.
S., or Sam. = Samuel.
SE = South-East.
sec. = Second.
Sir. = Ecclesiasticus (The Wisdom of Jesus, the son of Sirach).
Sol. = Solomon.
SW = South-West.
Targ. = Targum, the Jewish translation or paraphrase of the Scriptures in the Western Aramaic dialect.
Thess. = Thessalonians.
Tim. = Timothy.
Tob. = Tobit.
v., or V. = Verse.
vv., or VV. = Verses.
viz. = Namely (Lat. *videlicet*).
vol., or Vol. = Volume.
vols., or Vols. = Volumes.
Vulg. = Vulgate, the ancient Latin Version of the Bible, made by St. Jerome about 400 A. D.
W = West.
WNW = West-North-West.
WSW = West-South-West.
Zech. = Zechariah.
Zeph. = Zephaniah.

Extracts from the Preface of the Authorized Version.

In conclusion, no words of ours can so befittingly, or so eloquently, set forth the motives which have guided us, or so amply justify our Translation, as the following extracts from the Preface to the Authorized Version of 1611; three hundred years have not veiled their truth, and they encourage us to-day in tones as commanding as when the pious translators first uttered them: —

"Things of this quality have ever been subject to the censures of illmeaning and discontented persons. For was there ever any thing projected, that savored any way of newness or renewing, but the same endured many a storm of gainsaying or opposition? In some Commonweals it was made a capital crime, once to motion the making of a new law for the abrogating of an old, though the same were most pernicious. As oft as we do any thing of note or consequence, we subject ourselves to every one's censure. So hard a thing is it to please all, even when we please God best, and do seek to approve ourselves to every one's

conscience. Whosoever attempteth any thing for the public (specially if it pertain to religion, and to the opening and clearing of the word of God) the same setteth himself upon a stage to be glouted upon by every evil eye; yea, he casteth himself headlong upon pikes, to be gored by every sharp tongue. For he that meddleth with men's religion in any part meddleth with their custom, nay, with their freehold; and though they find no content in that which they have, yet they cannot abide to hear of altering.

But now what piety without truth? What truth, what saving truth, without the word of God? What word of God, whereof we may be sure, without the Scripture? The Scriptures we are commanded to search, John **5**, 39; Esa. **8**, 20. The Scripture is not only an armor, but also a whole armory of weapons, both offensive and defensive; it is a fountain of most pure water springing up unto everlasting life. Happy is the man that delighteth in the Scripture, and thrice happy that meditateth in it day and night.[α]

But how shall men meditate in that which they cannot understand? How shall they understand that which is kept close in an unknown tongue? Translation it is that openeth the window, to let in the light; that breaketh the shell, that we may eat the kernel; that putteth aside the curtain, that we may look into the most holy place; that removeth the cover of the well, that we may come by the water. Indeed without translation into the vulgar tongue, the unlearned are but like children at *Jacob's* well (which was deep)[β] without a bucket or something to draw with; or as that person mentioned by *Esay*,[γ] to whom when a sealed book was delivered with this motion: *Read this, I pray thee*, he was fain to make this answer: *I cannot, for it is sealed.*

The godly learned were not content to have the Scriptures in the language which themselves understood, but also for the behoof and edifying of the unlearned, which hungered and thirsted after righteousness,[δ] and had souls to be saved as well as they, they provided translations into the vulgar for their countrymen. So that to have the Scriptures in the mother tongue is not a quaint conceit lately taken up, but has been thought upon, and put in practice of old, even from the first times of the conversion of any nation; no doubt because it was esteemed most profitable to cause faith to grow in men's hearts the sooner, and to make them to be able to say with the words of the Psalm:[ε] *As we have heard, so we have seen.*

Many men's mouths have been open a good while (and yet are not stopped) with speeches about the translation so long in hand, and ask what may be the reason, what the necessity, of the employment. Hath the Church been deceived, say they, all this while? We hoped that we had been in the right way, that we had had the Oracles of God delivered unto us, and that though all the world had cause to be offended, and to complain, yet that we had none. Hath the nurse holden out the breast, and nothing but wind in it? Was their translation good before, Why do they now mend it? Was it not good, Why then was it obtruded to the people? We will answer them briefly with St. *Hierome*: *Do we condemn the ancient? In no case; but after the endeavors of them that were before us, we take the best pains we can in the house of God.* Blessed be they, and most honored be their name, that break the ice, and give the onset upon that which helpeth forward to the saving of souls!

Now what can be more available thereto, than to deliver God's book unto God's people in a tongue which they understand? Since of an hidden treasure, and of a fountain that is sealed, there is no profit. As St. *Augustine* saith:

[α] Psalm **1**, 2. [β] John **4**, 11. [γ] Isaiah **29**, 11. 12. [δ] Matth. **5**, 6. [ε] Psalm **48**, 8.

A man had rather be with his dog than with a stranger (whose tongue is strange to him). If we, building upon their foundation that went before us, and being holpen by their labors, do endeavor to make that better which they left so good, no man, we are sure, hath cause to mislike us; they, we persuade ourselves, if they were alive, would thank us. How many books of profane learning have been gone over again and again, by the same translators, by others? Let us bless God from the ground of our heart for working this religious care to have the translations of the Bible maturely considered of and examined. We do not deny that the very meanest translation of the Bible in *English* containeth the word of God. But to whom ever was it imputed for a fault (by such as were wise) to go over that which he had done, and to amend it where he saw cause? If we will be sons of the truth, we must consider what it speaketh, and trample upon our own credit, yea, and upon other men's too, if either be any way an hindrance to it.

To that purpose there were many chosen, that were greater in other men's eyes than in their own, and that sought the truth rather than their own praise. And in what sort did these assemble? In the trust of their own knowledge, or of their sharpness of wit, or deepness of judgment, as it were in an arm of flesh? At no hand. They trusted in Him that hath the key of David, opening, and no man shutting.[α] In this confidence, and with this devotion, did they assemble together; not too many, lest one should trouble another; and yet many, lest many things haply might escape them. If you ask what they had before them, truly it was the *Hebrew* text of the Old Testament, the *Greek* of the New. These are the two golden pipes, or rather conduits, wherethrough the olive branches empty themselves into the gold.[β]

Matters of such weight and consequence are to be speeded with maturity; for in a business of moment a man feareth not the blame of convenient slackness. Neither did we think much to consult the translators or commentators, *Chaldee*, *Hebrew*, *Syrian*, *Greek*, or *Latin*; neither did we disdain to revise that which we had done, and to bring back to the anvil that which we had hammered; but having and using as great helps as were needful, and fearing no reproach for slowness, nor coveting praise for expedition, we have at length, through the good hand of the Lord upon us,[γ] brought the work to that pass that you see.

Some peradventure would have no variety of senses to be set in the margin, lest the authority of the Scriptures for deciding of controversies by that show of uncertainty should somewhat be shaken. But we hold their judgment not to be so sound in this point. There be many words in the Scriptures, which be never found there but once (having neither brother nor neighbor, as the *Hebrews* speak) so that we cannot be holpen by conference of places. Again, there be many rare names of certain birds, beasts, and precious stones, &c., concerning which the *Hebrews* themselves are so divided among themselves for judgment, that they may seem to have defined this or that, rather because they would say something, than because they were sure of that which they said. Now in such a case, doth not a margin do well to admonish the Reader to seek further, and not to conclude or dogmatize upon this or that peremptorily? For as it is a fault of incredulity, to doubt of those things that are evident; so to determine of such things as the Spirit of God hath left (even in the judgment of the judicious) questionable, can be no less than presumption. Diversity of signification and sense in the margin, where the text is not so clear, must needs do good; yea, is necessary, as we are persuaded.

[α] Rev. 3, 7. [β] Zech. 4, 12. [γ] Ezra 7, 9; Neh. 2, 8. 18.

Another thing we think good to admonish thee of, gentle Reader, that we have not tied ourselves to an uniformity of phrasing, or to an identity of words, as some peradventure would wish that we had done, because they observe, that some learned men somewhere have been as exact as they could that way. Truly, that we might not vary from the sense of that which we had translated before, if the word signified the same thing in both places (for there be some words that be not of the same sense every where) we were especially careful, and made a conscience, according to our duty. But that we should express the same notion in the same particular word; as for example, if we translate the *Hebrew* or *Greek* word once by *purpose*, never to call it *intent*; if one where *journeying*, never *traveling*; if one where *think*, never *suppose*; if one where *pain*, never *ache*; if one where *joy*, never *gladness*, &c., thus to mince the matter, we thought to savor more of curiosity than wisdom, and that rather it would breed scorn in the atheist, than bring profit to the godly reader. For is the kingdom of God become words or syllables? Why should we be in bondage to them, if we may be free? Use one precisely, when we may use another no less fit as commodiously?

A godly Father[α] in the primitive time reporteth that he was much abused for turning *cucurbita*[β] (to which reading the people had been used) into *hedera*.[γ] Now if this happen in better times, and upon so small occasions, we might justly fear hard censure, if generally we should make verbal and unnecessary changings.

We might also be charged (by scoffers) with some unequal dealing towards a great number of good *English* words. If we should say, as it were, unto certain words: Stand up higher, have a place in the Bible always; and to others of like quality: Get you hence, be banished for ever; we might be taxed peradventure with St. *James's* words, namely, *To be partial in ourselves, and judges of evil thoughts.*[δ]

Lastly, we have on the one side avoided the scrupulosity of the Puritanes, who leave the old Ecclesiastical words, and betake them to other, as when they put *washing* for *baptism*, and *congregation* instead of *Church*; as also on the other side we have shunned the obscurity of the Papists, in their *azymes, tunike, rational, holocausts, præpuce, pasche*, and a number of such like. We desire that the Scripture may speak like itself, as in the language of *Canaan*, that it may be understood even of the very vulgar.

Many other things we might give thee warning of, gentle Reader, if we had not exceeded the measure of a preface already. It remaineth that we commend thee to God, and to the Spirit of His grace, which is able to build further than we can ask or think. He removeth the scales from our eyes, the veil from our hearts, opening our wits that we may understand His word, enlarging our hearts, yea, correcting our affections, that we may love it above gold and silver, yea, that we may love it to the end. Ye are brought unto fountains of living water which ye digged not; do not cast earth into them, neither prefer broken pits before them. Others have labored, and you may enter into their labors. O receive not so great things in vain. Be not like swine to tread under foot so precious things, neither yet like dogs to tear and abuse holy things. If light be come into the world, love not darkness more than light; if food, if clothing be offered, go not naked, starve not yourselves. Remember the advice, *It is a grievous thing to neglect a great fair, and to seek to make markets afterwards.* Amen."

[α] St. Jerome (about 400 A. D.). [β] gourd (Jonah 4, 6). [γ] ivy. [δ] Jas. 2, 4.



Psalms *Frontispiece*

EGYPTIAN HARPERS

(*See p. 229, ll. 12, 13*)

The Psalms

Book 1

Psalm 1.

1, 1 HAPPY the man who follows not the counsel[1] of
Nor treads the path of sinners, [the wicked,
Nor sits in the company of scoffers,
2 But delights in the Law of JHVH,[2]
And on that Law meditates day and night![3]
3 He is like a tree planted by the water-side,
Which brings forth fruit in due season
And whose leaf never withers;
All that he does, prospers.

4 Not so the wicked; ‹not so›;
They are like chaff which the wind scatters away.
5 Therefore the wicked cannot stand in the judgment,[4]
Nor sinners in the congregation of the righteous.
6 For JHVH gives heed to the course of the righteous,
But the course of the wicked is ruin.[5]

Psalm 2.[1]

2,1 WHY do the heathen rage,
And the peoples devise what is vain?
2 The kings of the earth ‹contrive plots›
And the princes take counsel together
Against JHVH, and against His anointed:—
3 "Their bonds we will break asunder,
Their cords we will cast away from us."

4 He laughs whose throne is in heaven,
At them the Lord scoffs,
5 Until in His wrath He says to them,
In His fury affrighting them:—
6 "Is it not I who my king have established
On Zion, holy mountain of mine?"

7 ‹JHVH's› decree I make known:[2]
Thus He has said to me: "Thou art my son,
I have this day begotten thee;
8 Ask, and, as a heritage, I give thee the heathen,
The ends of the earth shall be thy possession;
9 With a staff of iron shalt thou break them to pieces,
Like a vessel of earth, dash them to fragments!"

10 Be wary, therefore, ye kings!
Ye rulers of earth, be advised!
11 Wait ye on JHVH with fear,
‹Submit yourselves to Him› with trembling. [you!
12 ‹Adopt a modest demeanor, lest He› be angry, and ruin seize
For His anger is easily kindled.
Happy all they who in Him put their trust!

Psalm 3.

Psalm of David, when he fled from his son Absalom.[1]

1 O JHVH, how many my foes!
Many are rising against me!
2 Many there are who say of me:
For him is no help in ‹his› God. *Selah.*[2]
3 But Thou art a shield, O JHVH, about me;
My pride; hence I hold my head high.

el-Aksa Dome of the Rock



Psalms *To face p. 2*

THE HOLY MOUNTAIN OF ZION

(See p. 235, No. 5)

3,4 I call upon JHVH aloud,
From His holy mountain He answers. *Selah.*
5 I lay me down, and I sleep;
I awake, for JHVH sustains me.
6 I fear not hundreds of thousands,
Who are marshaled on all sides against me.
7 Arise, O JHVH! help me, my God!
Thou shatterest the jaws of all who are foes to me.
Thou breakest the teeth of the wicked.
8 Victory belongs unto JHVH.
Bestow on Thy people Thy blessing! *Selah.*

Psalm 4.

For the ‹Liturgy›.[1] With String-Music. Psalm of David.

1 WHEN I call, answer me, Thou God who rightest me![2]
In the throng of afflictions, Thou makest room for me;
To me be Thou gracious, and give ear to my prayer!
2 How long, O ye men, ‹will ye be obstinate›?
Why seek ye vanities, why seek ye lies? *Selah.*
3 But know ye, that JHVH shows ‹me wonderful favor›;
JHVH will hear when I call upon Him.
4 Stand ye in awe, and sin not!
Commune with yourselves on your bed, and be still![3] *Selah.*
5 Bring the right sacrifices!
Trust ye in JHVH!
6 Many are saying: "Nevermore can we see happiness!"
Show us, O JHVH, on high, the light of Thy countenance!
7 Thou puttest joy in my heart,
More than in time of ‹the harvests of› grain and of wine.
8 In peace I lie down, yea, and I slumber;
Thou, JHVH, alone makest me dwell in security.

Psalm 5.

For the ‹Liturgy›. With ‹Wind-Instruments›. Psalm of David.

1 GIVE ear to my words, O JHVH,
To my meditation give heed!
2 List to my cry, my King and my God!
For to Thee do I pray.

5,3 O Jhvh, early wilt Thou hear my call,
Early do I come before Thee, and keep watch.
4 For no God art Thou whom wickedness can please,
With Thee no man who is wicked dare dwell.
5 Before Thine eyes the arrogant dare not appear;
All evil-doers Thou hatest.
6 Thou destroyest all those who speak lies;
The man of blood and deceit Jhvh abhors.
7 As for me, through Thy great goodness, I enter Thy house,
And, facing Thy holy Temple, fall down before Thee in awe.
8 In Thy righteousness[1] lead me, O Jhvh, because of my foes,[2]
And before me make Thy path straight.
9 For in ‹their mouth› is nothing trustworthy,
They are inwardly full of destruction;
An open grave is their throat,
Their tongue they make glib.
10 Hold them guilty, O God!
Make their plots cause their downfall!
Thrust them down into the throng of their sins!
For they defy Thee.
11 So that all who seek refuge with Thee will rejoice,
‹Those whom› Thou shieldest will shout for ever with joy,
Those who love Thy Name in Thee will exult.
12 For him who is righteous Thou blessest, O Jhvh,
And as with a ‹crown› Thou dost crown him with favor.

Psalm 6.

For the ‹Liturgy›. With ‹String-Music›; in the Eighth ‹Mode›.[1] Psalm of David.

1 O Jhvh, not in wrath punish me,[2]
Do not in fury chastise me!
2 Have pity, O Jhvh, I wither away;
Heal me, my bones are all trembling,
3 And trembling sore is my soul;
And Thou, O Jhvh, — how long?
4 Turn again, Jhvh! and free Thou my soul,
Save me, for Thy goodness' sake!
5 For in death[3] we no longer remember Thee;
In Sheol[3] who praises Thee?
6 I am aweary with sighing,
Every night +with weeping+ my bed overflows;

6 I water my couch with my tears;
7 My face is all sunken with sorrow,
It is wrinkled, because of my foes.[4]

8 Depart from me, all evil-doers!
For JHVH gives ear to my weeping.[5]
9 JHVH gives ear to mine imploring,
My prayer He accepts.
10 All my foes will be shamed and sore frighted,
They will quickly draw back in disgrace.

Psalm 7.

‹Ode› of David which he sang to JHVH, because of Cush,[1] the Benjamite.

1 O JHVH, my God, I seek shelter with Thee,
Save me from all my pursuers, and rescue me,
2 Lest like a lion ‹they› rend me,
With ‹no› helper near, and no one to rescue.
3 O JHVH, my God, if I have dealt ‹wickedly›,
If on my hands there be any wrong,
4 If I have done evil to him who is at peace with me
* * * * * * * * * * * * * * * *
* * * * * * * * * * * * * * * *[2]
And delivered him who is without cause mine enemy,
5 Then let the foe bait my soul, hunt it down,
And trample my life to the earth,
And in the dust stretch mine honor![3] *Selah.*

6 Arise in Thy wrath, O JHVH!
Lift up Thyself against the fury of my oppressors!
‹Awake for me, +at+ the judgment +which+ Thou hast appointed,
7 +When+ the assembly of the peoples encompass Thee.
Be Thou ‹enthroned› on high above them›.[4]
8 JHVH judges the peoples;
Judge Thou me, O JHVH,
According to my righteousness and integrity!
9 May the malice of the wicked come to an end,
And mayst Thou make firm the righteous!
God ‹is› righteous,
And proves the heart and the mind.[5]

7,10 God holds my shield,
He helps the upright in heart.
11 But God is a righteous judge,
And a God ready every day to resent.[6]

12 Surely even now he is whetting his sword again,
His bow he is bending, and aim he is taking,
13 And weapons of death he has ready,
His arrows he turns into fiery shafts.
14 He conceives mischief,
He is pregnant with harm,
But at birth he miscarries.
15 He digs and hollows a pit,
But into the trap which he makes, he himself falls.
16 On his own head his mischief returns,
And on his own crown his outrage recoils.

17 *I give thanks to JHVH according to His righteousness;*
And sing praises to the Name of JHVH, the Highest.[7]

Psalm 8.

For the ‹Liturgy›. On ‹Gittith›.[1] *Psalm of David.*

1 O JHVH, our Lord!
How glorious is Thy Name over all the earth!
And in the heavens, how Thy glory ‹shines›!
2 Thou createst, from the mouths of children and of sucklings,
Because of Thine enemies,[2] [a power,
To silence the foe and the revengeful.
3 When I see Thy heavens, the work of Thy fingers,
The moon and the stars which Thou hast ordained,
4 What is man that Thou takest thought of him,
And a son of man that Thou heedest him!
5 Thou hast made him ‹in rank› little less than divine,
Thou hast crowned[2] him with glory and honor! [hand,
6 Thou hast given[3] him dominion over the creatures of Thy
And to him hast Thou made all things subject:[3]
7 Sheep and oxen, one and all,
Yea, and the beasts of the field,

8,8 The birds of the air and the fishes of the sea,
Which dart through the paths of the sea.
9 O Jhvh, our Lord!
How glorious is Thy Name over all the earth!

Psalm 9.

For the ‹Liturgy›. To ‹the tune of› Mûth-labbén.[1] *Psalm of David.*

א 1 WITH my whole heart I give thanks to Jhvh,
I proclaim all Thy marvelous deeds.
2 I rejoice in Thee, and exult,
I sing praise to Thy Name, O Thou Most High,
ב 3 Because my foes have retreated,
Have stumbled and perished before Thee.
4 Thou hast pleaded my right and my cause,
And hast sat on the bench as a judge who is righteous.
ג 5 Thou didst threaten the heathen, Thou destroyedst the wicked,[2]
Thou didst blot out their name for ever and ever.
6 Clean gone are the foes,
The cities which Thou hast destroyed are ruins for ever;
‹Perished is the memory thereof›.

7 But Jhvh is enthroned to all eternity,
His judgment-seat He has established,
8 He judges the world with justice,
He gives sentence on peoples in righteousness.
9 Thus is Jhvh a tower of strength to the oppressed,
A tower of strength in times of distress.
10 They that know Thy Name in Thee put their trust,
For Thou, O Jhvh, forsakest not those that seek Thee.
ז 11 Sing praises to Jhvh whose dwelling is Zion,
Among the peoples publish His deeds!
12 An avenger of blood has borne them in mind,
And has not forgotten the cry of the godly.
ח 13 Have pity upon me, O Jhvh,[3]
Behold my affliction because of my foes,
O Thou, my deliverer from the gateways of death![4]
14 That I may proclaim all Thy glory,
In the gates of the city of Zion exult in Thy help!
ט 15 The heathen are sunk in the pit they have made,
In the net which they spread their own feet are caught.

9, 16 JHVH has made Himself known; He has sat in judgment;
In his own deed the wicked himself ‹is› ensnare‹d›.
[*Higgaion*[5] *Selah.*
17 The wicked must go back to Sheol,[6]
All the heathen forgetful of God.
18 The poor are not forgotten for ever,
Nor the hopes of the pious lost for all time.
19 Arise, O JHVH, let not man[7] be triumphant,
Let the heathen from Thee receive judgment!
20 Over them place a ‹master›, O JHVH,
That the heathen may learn they are mortals.[7] *Selah.*

Psalm 10.[1]

1 WHEREFORE, O JHVH, dost Thou still stand afar?
Veiling Thine eyes in times of distress?
2 The wicked in their arrogance are persecuting the godly.
Let them be ensnared in the plots they devise!
3 For the wicked, to his heart's content, pursues his folly . .
And he who is greedy for spoils despises and casts away
4 The wicked in high-blown pride — [JHVH.
"He does not punish, there is no God," is ever his thought.
5 He is always ‹successful›,
Thy judgments are far overhead, out of his sight;
He puffs[2] at all his opposers.
6 He thinks to himself: I cannot be shaken,
I shall ever ‹remain› free from misfortune.
7 Full of curses is his mouth, full of fraud and iniquity,
Under his tongue[3] are sorrow and mischief.
8 He sits in lurking places ›nigh to villages‹,
In secret he murders the innocent,
His eyes search out the ›helpless‹.
9 He lurks in ambush, like a lion in a ‹thicket›,
He lurks to seize on the godly,
‹To› seize on the godly . . . . . .
10 ›He‹ stoops down, he crouches,
And the ›helpless‹ fall ›into his clutches‹.
11 He thinks to himself: God forgets it,—
He hides His face, — He never sees it.
ף 12 Arise, O JHVH, lift up Thy hand, O God!
Forget not the godly!

10,13 Why do the wicked dare to blaspheme,
And think to themselves that Thou dost not punish?
ר 14 Thou seest it, indeed; Thou beholdest the mischief and misery;
To Thee the helpless commits his cause;[a]
The orphan's helper art Thou.
ש 15 Shatter the arm of the godless and wicked,
Punish his malice, ‹let not ⁺his misdeeds⁺ go unchastised›!

16 JHVH is king for ever and ever!
Out of His land the heathen are vanished.
ת 17 Thou hast answered the longing of the godly, O JHVH,
Hast opened ‹Thy› mind, made Thine ear attentive,
18 To have justice done to the oppressed and to orphans.
Never more from the earth dare man bid defiance!

Psalm 11.

For the ‹Liturgy›. Of David.[1]

1 IN JHVH I trust; how can ye say to me:
"Flee, O ye birds, to your mountains![2]
2 For the wicked are bending the bow,
They are fitting the shaft to the string,
Under darkness to shoot at those who are honest in thought;
3 The pillars they are now tearing down:
What do the righteous avail?"[3]
4 JHVH in His holy Temple,[4]
JHVH, whose throne is in heaven—
His eyes behold men,
⁺Yea,⁺ His eye-lashes try them.
5 JHVH holds ‹dear› the righteous,
But the wicked and lover of outrage His soul does abhor.
6 ‹Coals› of fire and brimstone He rains on the wicked,
And in their goblet is a wind that is scorching.
7 For JHVH is just, and uprightness He loves,
‹His› face shall the blameless behold.[5]

10,14 [a] to give it into Thy hand

Psalm 12.

For the ‹Liturgy›. In the Eighth ‹Mode›. Psalm of David.

12,1 HELP me, O JHVH; ‹love› is clean gone,
And faithfulness ‹vanished› from men!
2 Lies do they speak to one another,
With glozing lips and double heart do they talk.
3 Cut off, O JHVH, all lips that gloze
And every tongue that is braggart
4 Of those who say: We ›join in league‹ with our tongues,
Our lips are with us! who, then, can master us?—
5 "Because of the stress of the godly, because of the groans of [the poor
Will I now arise," says JHVH;[1]
"Whoso longs for ‹me›, him will I place out of danger."
6 The speech of JHVH is speech that is pure,
Silver seven times purified ›in earthen crucibles‹.
8 On all sides the godless are strutting
›When what is base has the upper hand‹ among men.
7 Thou wilt preserve ‹us›, O JHVH;
From a breed such as this for ever protect us.[2]

Psalm 13.

For the ‹Liturgy›. Psalm of David.

1 HOW long, O JHVH? Wilt Thou for ever forget me?
How long wilt Thou hide Thy face from me?
2 How long must my mind be troubled,
With cares in my heart, ‹every› day?
How long must my foe triumph over me?
3 Look hither, and answer, O JHVH, my God,
Make bright mine eyes, lest I sleep ›on into‹ death,
4 And my foe[1] may then say: I have mastered him;
And mine opposers exult because I am tottering.
5 I trust in Thy loving-kindness;
Let my heart exult because of Thy help;
I will sing praises to JHVH, because He has favored me.

Psalm 14.

For the ›Liturgy‹. Of David.

14,1 THE fools[1] thought in their heart:
"There is no God."
They acted disgracefully, abominably;
No one among them did good.
2 JHVH looked down from heaven on man
To see if wise men were there
Who inquired after God.
3 All were gone astray, corrupt every one of them;
None did good there,—not a single one.
4 "›Shall‹ not those evil-doers be made to feel,
Who eat up my people, ‹as one› eats up bread,
And who do not call upon JHVH?"[2]
5 Thereupon a trembling seized them;
For God is with the race of the righteous.
6 Ye would fain bring to nought the faith[3] of the godly
That JHVH is his refuge.
7 Ah, if out of Zion would only come Israel's help,
Through JHVH's turning the captivity[4] of His people!
Then would Jacob exult, yea, Israel rejoice.

Psalm 15.

Psalm of David.

1 O JHVH, in Thy tent, who dares to sojourn?[1]
On Thy holy mountain, who dares to dwell?
2 He who lives blamelessly, and practices righteousness,
And speaks from his heart what is true,
3 Who utters no slander with his tongue,
Does no wrong to another,
And his neighbor he does not calumniate,
4 ›Pompous arrogance‹ he despises,
The God-fearing man he respects,
He pledges his word to ‹his neighbor›, and keeps it,
5 He puts not out his money at interest,[2]
And cannot be bribed to injure the innocent.
He who does this, for all time[3] cannot be shaken.

Psalm 16.

Michtam[1] *of David.*

16,1 PROTECT me, O God! I flee unto Thee.
2 To JHVH ‹I› say: "My happiness art Thou, O Lord!"
3 ‹Nought are all› holy ones[2] ‹chosen› by these men,
And ‹all superb ones›[2] which ‹give› them ‹delight›.
4 In +these+, their idols,[3] let ‹others find pleasure›,
To them no libations of blood will I pour,
Nor take their names on my lips.

5 My share and my portion is JHVH,
Thou art ‹without change for ever› my lot.
6 To me there is fallen a lovely possession,[4]
And with ‹mine› inheritance[4] I am well pleased.
7 JHVH I praise; He has given me counsel.
I am also admonished[5] at night by my thoughts.
8 JHVH I keep for ever before me,
With Him on my right hand, I shall not be moved.

9 Therefore glad is my heart, and my honor[6] rejoices,
My body also shall abide in peace.
10 For Thou dost not commit me to Sheol,
Nor sufferest Thy faithful ones[7] to see the pit.
11 Thou teachest me the pathway of life;
In Thy presence is fulness of joys,
Fair gifts in Thy right hand for ever.

Psalm 17.

Prayer of David.

1 HEARKEN, O JHVH, to innocence;
To my entreaties give heed;
Attend to my prayers
From lips free from guile.
2 From Thee my right will proceed,
With equity Thine eyes will behold.
3 Shouldst Thou prove my heart, shouldst Thou search me at [night,[1]
+Though like ore+ Thou shouldst try me, Thou wilt find noth-
+If I think evil, it passes not out of my mouth into act. [ing.
4 I have held fast+ to the law Thou hast uttered,
‹Aloof› have I kept ‹from› the paths of the violent.

17,5 My steps,—‹they have› followed close in Thy footprints,
My feet have not faltered.

6 I call Thee, O God, for Thou wilt answer me!
Incline Thine ear to me, list to my speech,
7 Of Thy favor show noteworthy tokens,[2] Thou Helper of those
From their assailants, with Thy right hand. [seeking refuge
8 As the apple of Thine eye protect me,
In the shadow of Thy wings hide me
9 From the wicked who offer me violence,
From my foes who oppress me.
10 Who lock their ‹hearts› up with fat,
Who with their mouths speak insolence.
11 . . . . . they compass me about,
Their aim do they take, to strike to the earth * * *
12 He[3] resembles a lion eager for prey,
And a young lion lurking in ambush.
13 Arise, O JHVH, come forth against him,[3]
Fell him to earth, deliver my soul!
14 . . . . . .[4]
. . . . . .
And fill their belly with what is stored up for them,[5]
That their sons, too, may have enough,
And the residue leave to their children!
15 I, who am righteous, shall look on Thy face,
And be refreshed, at ‹Thine› awaking,[6] with a vision[7] of Thee!

Psalm 18.

For the ‹Liturgy›. Of the Servant of JHVH, David,[1] who addressed the words of this Psalm to JHVH, when JHVH had saved him from all his foes and from Saul; and he said:

1 I WILL love Thee, O JHVH, my Strength!
2 JHVH, my Rock, my Fortress, my Deliverer,
My God, my Strong Tower whereto I flee,
My Shield and Horn[2] of my victory, my Stronghold!
3 Worthy to be praised is JHVH! cried I aloud;
Safety I found from my foes.

4 Round about me were billows of death,
Floods of ruin appalled me,

18, 5 Ropes of Sheol enringed me,
Snares of death confronted me.
6 I called, in my need, upon JHVH,
And I cried to my God;
In His palace He heard my voice,
My cry reached His ears.
7 Then the earth rocked and reeled,[3]
The foundations of mountains trembled,
Quaked, because He was enraged.
8 Smoke ascended from His nostrils,
Consuming flames out of His mouth,
And forth from Him flashed coals of fire.
9 He bowed the heavens, and came down,
Clouds of darkness beneath His feet.
10 He rode on the Cherub,[4] and flew,
On the wings of the wind He swooped down.
11 In darkness He wrapped Himself;
About Him, as His covert,
Dark waters and ‹a› thick cloud.
12 At the brightness before Him clouds vanished,
+Lo+, hail-stones and coals of fire.
13 JHVH thundered in the heavens,
The Most High made His voice to be heard.[a]
14 His arrows He shot, and scattered them.
Lightnings He hurled, and affrighted them.
15 The bed of the sea was then seen,
The foundations of the earth lay bare,
At Thy threatening, O JHVH,
At the fierce breath of Thy wrath.
16 He reached from heaven, and grasped me,
And forth from the vasty deep drew me,
17 He rescued me from my mighty foes,
From my haters, for they were too strong for me.
18 They confronted me in the day of my calamity;
But JHVH became my stay,
19 And led me forth into an unconfined space;
He set me free, for in me He takes pleasure.

18, 13 [a] hail and coals of fire

18, 20 According to my righteousness did JHVH deal with me,
According to the cleanness of my hands did He requite me.
21 For I have followed JHVH's paths,
And have not wickedly departed from my God.
22 Ever-present to me are all His decrees,
His precepts I keep ever in mind.
23 Toward Him I was blameless,
And guarded myself from sinning ‹against Him›.
24 Thus, according to my righteousness, did JHVH requite me,
According to the cleanness of my hands, whereof He knew.
25 To the good Thou showest Thyself good,
To the upright Thou showest Thyself upright,
26 To the pure Thou showest Thyself pure,
To the cunning Thou showest Thyself crafty.
27 To humility Thou grantest aid,
But for arrogance Thou providest a fall.
28 To my lamp Thou givest light;
JHVH, my God, illumines the darkness about me.
29 Squadrons I ‹shatter› by aid drawn from Thee,
Walls I vault over by the help of my God.

30 The dealings of God are blameless,
The speech of JHVH is pure,
To all that trust in Him He is a shield.
31 Who is a God except JHVH,
And who is a Rock save our God?
32 The God who girded me with strength,
And the way of my life made without guile,
33 Who made my foot like the foot of a hind,
So that firmly I stand on my heights,
34 Who practiced my hands for the fray,
So that mine arms bend the bow made of brass.
35 Thou gavest me the shield of Thy help,
Thy right hand upheld me,
Thine ‹aid› made me mighty.
36 Thou hast made me a broad space to walk in,
My ankles have not given way.
37 My foes I pursued, and overtook them,
And turned not till they were destroyed.
38 I struck them that they could not rise,
Under my feet they fell.

18,39 Thou didst gird me with strength for the fray,
And didst bow mine opposers beneath me.
40 My foes Thou didst force to turn their backs to me,
My haters I rooted out.
41 They cried, but there was none to help;
To JHVH;[5] but He answered them not.
42 I ground them to dust which the wind whirls away,
Like the mire in the street I ‹trampled› them.
43 From the midst of the feuds of ‹my› people[6] Thou didst [deliver me,
Thou didst place me at the head of nations:
People that I knew not serve me,
44 On the hearing they obey me,
Sons of a strange land fawn on me,
45 Sons of a strange land ‹despair›,
And trembling come forth from their castles.

46 All hail to JHVH! Blessed be my Rock!
High above all, God, my Help!
47 The God who has granted me vengeance,
And ‹subjected› the nations to me!
48 Who freed me from my foes,
And raised me above mine opposers,
And rescued me from outrage.
49 Therefore do I thank Thee among the heathen, O JHVH,
And sing praises to Thy Name,
50 Who lends mighty aid to His king,
Shows favor unto His anointed,
To David and to his descendants for ever.[7]

Psalm 19.

For the ‹Liturgy›. Psalm of David.

1 THE heavens recount the glory of God,
And the firmament proclaims His handiwork.
2 The day utters it to the day,[1]
And the night shows knowledge to the night.[a]
4 Their ‹voice› sounds on through every land,
To the end of the world, their speech.

19,3 [a] without speech, without words, without sound of their voice[2]

19,4 * * * * * * * * * * * * * * *
It is there[3] He has prepared a tent for the sun,
5 And thence he comes forth, as, from the bridal chamber, the
And rejoices, like a hero, to run his course. [bridegroom,
6 From one end of heaven he sets out,
And to the other holds his winding way,
And nothing from his fervor can be hid.[4]

7 The Law of JHVH is perfect, refreshing the soul,
The ordinances of JHVH are sure, making wise the simple.
8 The precepts of JHVH are right, rejoicing the heart,
The commandment of JHVH is pure, enlightening the eyes.[5]
9 The religion of JHVH is clean, enduring forever,
The statutes of JHVH are true, and altogether righteous.
10 They are more in value than gold, yea, than much fine gold,
Sweeter than honey and the droppings from the comb.
11 By them Thy servant is also warned,
To keep them brings a rich reward.
12 But who can perceive ‹his› errors?
Of those committed unawares hold me guiltless! [me not,
13 And protect Thy servant from the arrogant,[6] that they rule
Then shall I be blameless, and free from gross transgression.—

14 *May the words of my mouth and the meditation of my heart be acceptable to Thee,*
O JHVH, my Rock and my Deliverer![7]

Psalm 20.

For the ‹Liturgy›. Psalm of David.

1 JHVH answer thee[1] in the day of distress!
The Name of the God of Jacob protect thee!
2 May He, from the sanctuary, send succor to thee,
And with aid from Zion uphold thee!
3 May He remember all thy gifts,
In thy sacrifice may He find pleasure! *Selah.*
4 Thy heart's desire may He vouchsafe to thee!
Every purpose of thine may He bring to pass,

20,5 That with joy we may shout over thy victory,
And ‹boast› ourselves of the Name of our God![a]

6 Now do I know that JHVH helps His anointed,
And will answer him from His holy heaven
With mighty deeds of deliverance by His right hand.
7 There are those who trust in chariots and horses,
But we in the Name of JHVH, our God . . . . .
8 They fall, and sink down ‹to ruin›,
But we arise, and again stand upright.

9 O JHVH, help Thou the king!
‹Do Thou› answer us when we call!

Psalm 21.

For the ‹Liturgy›. Psalm of David.

1 IN Thy protection the king rejoices, O JHVH!
And in Thy help how greatly he exults!
2 Thou hast vouchsafed him the desire of his heart,
The petition of his lips Thou hast not denied. *Selah.*
3 Thou meetest him with blessings of prosperity,
On his head Thou settest a crown[1] of pure gold.
4 He asked of Thee life — that Thou hast given him,
Long life, for ever and ever.
5 Through Thy help great is his glory,
With glory and honor hast Thou clothed him.
6 Thou makest him blessed for ever,
Thou hast made him rejoice with delight in Thy presence.[2]

7 For the king trusts in JHVH, [shaken.
Through the goodness of the Most High he shall not be
8 Thy hand will reach all thy foes,
Thy right hand will reach those who hate thee. [thy face.
9 Thou wilt be to them a furnace of fire when thou showest
JHVH in His wrath will destroy them, and fire devour them.
10 Their fruit wilt thou sweep from the earth,
And their descendants from among men.
11 When they revolve evil against thee,
And plot a crafty device — they shall not effect it.

20,5 [a] may JHVH grant all thy petitions!

21, 12 For thou wilt put them to flight,
And aim at their face with thy bowstring.

13 Arise, O JHVH, in Thy might,
That of Thy power we may sing, and to Thee we may play.

Psalm 22.

For the ‹Liturgy›. To +the tune of+ The Hind of the Dawn.[1] *Psalm of David.*

1 MY God, my God, why hast Thou forsaken me?
Far aloof from mine ‹invocation›, from my wailing entreaty.
2 By day do I call, O my God, yet Thou dost not answer,
And by night do I find me no rest.

3 Yet Thou art the Holy One,[2]
Thy throne is laid on Israel's songs of praise.[3]
4 On Thee our fathers built their trust,
They trusted, and Thou didst deliver them.
5 On Thee they called, and they escaped;
They trusted, and were not disgraced.
6 No man am I, but a worm,
A by-word of the people, and of all sorts despised.[4]
7 Whoever sees me, jeers,
Makes mouths at me, and tosses the head—[5]
8 "‹Let him› lay +his cares+ on JHVH, let JHVH help him,
And pluck him forth; for in him He takes pleasure."

9 Yet, Thou art He who ‹delivered› me out of the lap of my
My ‹trust› +when I lay+ on her breast; [mother,
10 On Thy charge was I thrown from the +hour of my+ birth,[6]
From my mother's lap onward, Thou art my God.
11 Keep Thou not far from me; danger is nigh,
And no helper is there +at hand+.

12 Strong bullocks encompass me,[7]
Bulls of Bashan[8] have beset me round.
16 Dogs encompass me,
A crew of villains encircle me.[a]

22, 16 [a] my hands and feet like a lion[9]

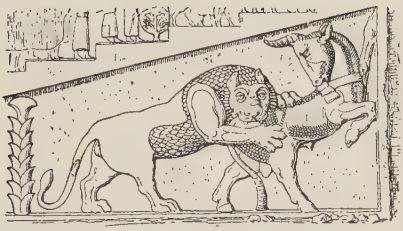
22, 13 Their mouths gape open wide at me
+Like+ a ravening, roaring lion.
14 Like water am I poured out,
All my limbs are disjointed;
My heart is like wax,
And melts in my bosom.
15 Dry as a sherd is my ‹throat›,
And my tongue cleaves to the roof of my mouth.
In the dust of death Thou dost stretch me!

17 I can count all my bones.
My enemies stare, and on me feast their eyes.
18 My garments they part among them,[10]
For my vesture do they cast lots.

19 But be not Thou far off, O Jhvh!
My Strength, to mine aid do Thou hasten!
20 Deliver my life from the sword,
My lonely +life+[11] from the power of dogs.
21 Save me from the jaws of the lion,
My ‹wretched› +life+ from the horn of the unicorns.[12]
22 I will proclaim Thy Name to my brethren
And praise Thee in the assembly.

23 Ye who fear Jhvh, praise Him!
All ye children of Jacob, honor Him!
All ye children of Israel, stand in awe of Him!
24 For the misery of the miserable He has neither despised nor [disdained,
Nor has He veiled His face from them; [congregation,
When they cried to Him He has heard.
25 From Thee springs my praise, when I sing in the great
In the presence of those who fear Him will I pay my vows.
26 The godly eat, and are satisfied.
The followers of Jhvh praise Him.
May your hearts revive for ever! [Jhvh.
27 All the ends of the earth shall reflect, and return unto
All the races of the heathen shall adore Thee.[13]

28 For to Jhvh belongs the kingdom,
Lord is He over the heathen.
29 ‹Him only› all the proud[13] of the earth shall worship,



I



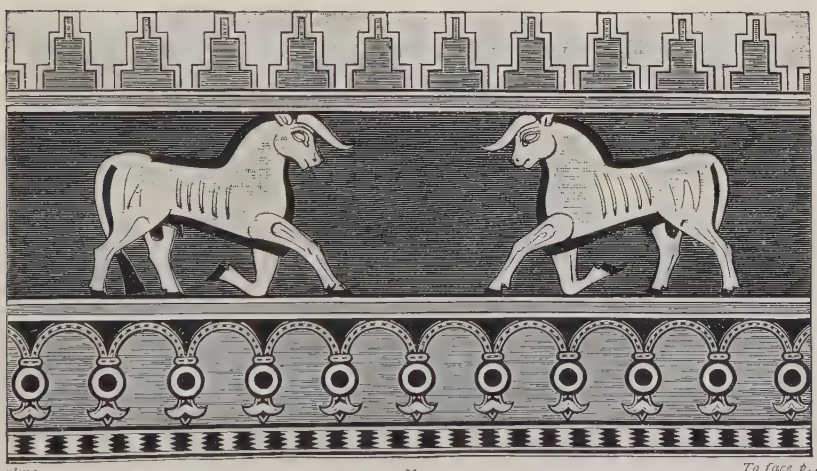
II



III



IV



V

UNICORNS

(See p. 172)

22 Before Him bow themselves[α] in the dust.[β]
30 One generation of ‹His servants› recounts +the deeds+ of the
Lord to its successors,
And the righteousness wherewith He has dealt, it proclaims,
‹to a nation yet unborn›.
For He wrought * * * * * * * * * * *

Psalm 23.

Psalm of David.

1 JHVH is my shepherd;[1]
Therefore I can lack nothing.
2 On pastures growing green He lets me lie down,
To waters of repose He leads me.
3 He refreshes my soul,
And in paths of righteousness[2] He guides me, for His Name's [sake.[3]
4 Yea, though I walk through a valley of ‹deep darkness›,
I fear no harm;
Thou art with me;
5 Thy staff and Thy crook, they comfort me.
Thou spreadest my table in the presence of mine enemies;[4]
Thou anointest my head with oil;
My cup runs over.
6 Nought but goodness and mercy will follow me all the days [of my life.
And in the house[5] of JHVH I shall ‹dwell› evermore.

Psalm 24.

Of David. A Psalm.

1 THE world is JHVH's and the fulness thereof,
The earth and its inhabitants.
2 He has founded it on seas,[1]
And established it on floods.[2]
3 Who dare ascend +to worship on+ the mountain of JHVH?
Who dare set foot on His holy abode?
4 He who has sinless hands and a pure conscience,
Who cherishes no longing for evil,

22, 29 [α] all who have gone down +into the dust+
[β] and he who has not preserved his life
*

24 And never swears falsely.
5 He will receive blessing from JHVH,
And righteousness from God, his Help.
6 This is the circle of those who inquire after Him,
Who seek Thy face, O ‹God of› Jacob![3] *Selah.*

7 Lift up your heads,[4] ye gates!
Lift yourselves up, ye primeval[5] doors,
That the king of glory may come in!
8 Who is the King of Glory?
JHVH, the Mighty, the Hero,
JHVH, the Hero in battle.

9 Lift up your heads, ye gates!
Lift yourselves up, ye primeval[5] doors,
That the King of Glory may come in!
10 Who, then, is the King of Glory?
JHVH Sabaoth, He is the King of Glory. *Selah.*

Psalm 25.[1]

Of David.

א 1 FOR Thee, O JHVH, my heart longs.[a]
ב 2 In Thee do I trust, let me not be disgraced,
Lest mine enemies triumph.
ג 3 Surely, they who hope in Thee will not be disgraced;
But faithless traitors[2]—they will be disgraced.
ד 4 Make Thy ways known to me, JHVH![3]
Teach me Thy paths.
ה 5 Let me walk in Thy truth, and teach me,
For Thou art God, my Help,
ו ‹And› in Thee do I hope evermore.
ז 6 Remember Thy compassion,[4] O JHVH, Thy loving-kindness
Ever thus from the first.
ח 7 Remember not the sins of my youth,[5] nor my transgres-
According to Thy mercy remember Thou me, [sions;
For Thy goodness' sake, O JHVH.
ט 8 Gracious and upright is JHVH;
Therefore to sinners He makes known the way.

25, 1 [a] My God

י 25,9 The godly He leads in right courses,
To the godly He teaches His way.
נ 10 All Jhvh's paths are kindness and faithfulness,
To those who observe His covenant and His decrees.
ל 11 For the sake of Thy Name, O Jhvh,
Forgive my trespass, though it be great.
מ 12 Who is the man that fears Jhvh—
To him Jhvh shows the way he must choose.
נ 13 In good fortune shall he abide,
And his descendants inherit the land.
ס 14 Jhvh shows Himself friendly to those who fear Him,
And His Law is at hand to instruct them.
ע 15 Mine eyes are steadfastly fixed on Jhvh,
For my foot He will pluck from the snare.
פ 16 Turn to me, and be to me gracious,
For lonely am I, and miserable.
צ 17 To mine oppressed heart ‹give› room,
‹And› out of the throng of my distresses deliver me.
ר 18 Behold my sorrow and anguish,
Forgive all my transgressions.
ר 19 Behold my foes—they are many,
And they hate me malignantly.
ש 20 Preserve my soul, and deliver me!
Let me not be disgraced, for in Thee do I trust.
ת 21 Let faithfulness and uprightness guard me;
For in Thee do I hope.

22 *Set Israel free, O God,*
From all her misfortunes.[6]

Psalm 26.

Of David.

1 RIGHT me, O Jhvh! my conscience is clear
And in Jhvh I trust without wavering.
2 Try me, O Jhvh, and prove me,
Test Thou my mind and my heart!
3 Ever-present is Thy kindness before me,
And in Thy faithfulness do I walk.[1]
4 I sit not in the company of men who are false,
And with dissemblers I have no converse.

26,5 I hate the society of caitiffs,
And sit not in the company of the wicked.
6 I wash my hands in innocence,[2]
And I go about Thine altar, O JHVH,
7 To chant aloud my gratitude,
And to recount all Thy wonders.
8 O JHVH, I love the house where Thou dwellest,
And the mansion of Thy majesty.
9 Snatch not away my soul together with sinners,
And my life with men of blood,[3]
10 In whose hand is violence,
And whose right hand is full of bribes.
11 As for me, my conscience is clear;
Deliver me, and be gracious to me.
12 My foot stands on even ground;
In congregations will I praise JHVH.

Psalm 27.

Of David.

1 JHVH is my light and my help; whom should I fear?
JHVH is the stronghold of my life; at whom should I [tremble?
2 When caitiffs throng me to devour my flesh,
Mine opposers and foes,
They stumble and fall.
3 If a host encamp against me,
My heart does not fear.
If war rise against me,
Even then am I comforted.
4 One thing of JHVH I crave,
This is my longing:
To dwell in the house of JHVH all the days of my life,
To gaze on[1] the loveliness of JHVH, and to ⁑visit⁑ His temple ⁑in the morning⁑.
5 For in the day of trouble[2] He hides me under ◻ covert,
With the shelter of His tent He screens me,
He lifts me up high on a rock;
6 My head is now raised above my foes round about me;[2]
With joyous music, in His tent I will offer sacrifice,
And sing and play unto JHVH.[3]
7 Hear my loud call, O JHVH,

27 Be gracious to me, and answer me!
8 This is thy +command+ — says my heart: — "Seek ye my face!"
Thus Thy face, O JHVH, I seek.
9 Hide it not from me, and in anger turn not Thy servant away,[4a]
Cast me not off, do not forsake me,
Thou, O God, my Help!
10 My father[5] and my mother[5] have forsaken me,
But JHVH will take me up.
11 Show me, O JHVH, Thy way,
And, because of my foes,
Lead me in paths that are level.
12 To the rage of my enemies do not deliver me;
False witnesses have sprung up against me, and those who breathe forth violence.
13 Did I not trust to enjoy the goodness of JHVH
In the land of the living — —![6]
14 Hope in JHVH!
Be strong, keep thy heart steadfast!
Yea, hope thou in JHVH!

Psalm 28.

Of David.

1 TO Thee, O JHVH, I cry;
My Rock, be not deaf to me!
Lest, if silent Thou be,
I become like those who go down to the pit.
2 Hear the voice of my prayers, when I cry to Thee,
When I lift up my hands to Thy holy shrine.
3 Let me not be exiled with the wicked[1] nor with those who [do evil,
Who speak words of peace to their neighbors, while in their heart they bear evil.
4 Give them the due of their dealings, and of their bad actions,
The reward of their handiwork give them;
What they have done pay them back!
5 They cared not for what JHVH does,
Nor for the work of His hands;[2]
May He tear them down, and not build them up!

27,9 [a]my Help hast Thou been

28,6 Blessed be JHVH!
For the voice of my prayers He has heard.
7 JHVH is my strength and my shield;
In Him my heart trusted, and +in Him+ I found help.
Hence my heart shouts for joy, and Him will I praise with my song.
8 JHVH is the strength of ‹His people›,
Of His anointed,[3] the all-saving stronghold.
9 Help Thou Thy people!
Bless Thou Thy heritage!
Feed and sustain them for evermore!

Psalm 29.

Psalm of David.

1 ASCRIBE to JHVH, ye Sons of God,[1]
Ascribe to JHVH honor and praise!
2 Ascribe to JHVH all honor due to His Name!
Kneel ye before Him in holy adornment.[2]
3 The voice of JHVH +resounds+ over waters,[3]
The God of majesty[3] thunders,
JHVH +thunders+ over great waters.
4 The voice of JHVH is mighty,
The voice of JHVH is glorious.
5 The voice of JHVH breaks cedars,
Yea, JHVH breaks in splinters the cedars of Lebanon,
6 He makes ○ Lebanon skip like a calf,
And Sirion[4] like a young unicorn.
7 The voice of JHVH cleaves ‹rocks›;
The voice of JHVH shoots forth› flames.
8 The voice of JHVH makes the wilderness tremble;
JHVH makes the wilderness of Kadesh[5] tremble.
9 The voice of JHVH makes hinds cast their fawns,
Yea, strip‹s› the leaves from the forests,
And, in His palace, all things say: Glory!
10 JHVH has taken His +judgment+ seat[6] to bring on a deluge,
And as King He is throned to all eternity.
11 JHVH imparts strength[7] to His people,
JHVH blesses His people with welfare.

Psalm 30.

Psalm. Song at the Dedication of the Temple. Of David.[1]

30,1 I EXTOL Thee, O Jhvh, because Thou hast raised me on high,
And hast not permitted my foes[2] to be jubilant over me.
2 O Jhvh, my God,
I cried unto Thee; Thou hast healed me.
3 Thou, O Jhvh, hast brought my soul up out of Sheol,
From among those who went down to the pit, Thou hast revived me.
4 Sing praises to Jhvh, O ye His faithful ones,
Give thanks to His holy Name.
5 For His anger ‹lasts only› a moment, His graciousness ‹all our› lives ‹long›,
Weeping may lodge ‹with us› at evening, but, in the morning, comes mirth.
6 In my security I thought:
7 Through Thy grace, O Jhvh, Thou hast set ‹me on› firm mountains.
I shall never be shaken.[3]
‹But when› Thou didst veil Thy face, I was dismayed.
8 To Thee, O Jhvh, I cried,
And to Jhvh I prayed:
9 "What profit does this life of mine yield, when I go down to the pit?[4]
Will dust give Thee praise? will it proclaim Thy fidelity?
10 Hear Thou, O Jhvh, and be to me gracious,
O Jhvh, my helper be Thou!"
11 Thou hast changed me my wailing to dancing;
Thou didst strip off the weeds of my mourning, and then
Thou didst gird me with joy,
12 That to Thee without ceasing ‹my› soul[5] may sing praises;
O Jhvh, my God, I will praise Thee for ever.

Psalm 31.

For the ‹Liturgy›. Psalm of David.

1 WITH Thee I seek refuge, O Jhvh,
Let me not be for ever disgraced!
In Thy righteousness help me!
2 Bow down Thine ear to me, speedily free me!
Be Thou to me a rock of refuge,
A mountain-fortress, to help me.
3 Thou art my Rock and my Fortress,

31 And, for Thy Name's sake, Thou wilt lead me and guide me.[1]
4 Thou wilt draw me forth from the net they have laid for me.
Thou art my stronghold.
5 I commit my life to Thy hand;
Thou deliverest me, O JHVH, Thou faithful God!
6 Those who regard vain idols I hate;[2]
I trust in JHVH.
7 Let me exult[3] and rejoice in Thy kindness;
For Thou hast looked on my misery, Thou hast noted ‹the oppression› of my soul.
8 To the hand of the foe Thou hast not surrendered me,
But hast planted my feet on broad ground.

9 Be gracious to me, O JHVH; for I am in trouble,
Mine eyes, my soul, and my body are worn out with grief.
10 My life is passing in sorrow,
And my years in groaning;
My strength is failing, because of my sin,[4]
And my bones are marrowless | because of my foes.[5]
11 ○To my neighbors I am become a sore derision,
And to my acquaintance a terror.
Whoso sees me abroad flees from me.
12 I am vanished from remembrance, like one who is dead,[6]
And am become like a cast-away vessel +of clay+.
13 I hear the talking of many—terror encompasses me![7]—
While they conspire together against me;
They purpose to take my life.

14 As for me, I trust, O JHVH, in Thee,
I say: Thou art my God,
15 In Thy hand are my fortunes;
Free me from the hand of my foes and pursuers.
16 Make Thy face shine on Thy servant,
Help me in Thy loving-kindness!
17 Let me not be, O JHVH, disgraced, for I call upon Thee;
The wicked—let them be disgraced and ruined, and go down
18 Be those lying lips struck dumb, [to Sheol!
Which against the righteous speak insolence,
In arrogance and in contempt!

19 Ah, how great is the goodness
Which Thou layest up for those who fear Thee,

Which Thou showest to those who take refuge with Thee,
In the presence of the sons of men.[8] [shelter of Thy face,
From the ‹calumny› of men Thou shelterest them under the
From the enmity of tongues Thou hidest them under a
Blessed be JHVH! [covert.
He has shown me wonderful favor in ‹time of distress›.[9]
In my anguish I thought
I had been driven away from Thy sight;
But Thou didst answer the voice of my prayer
When I cried unto Thee.
Love JHVH, all ye His trusty ones!
JHVH keeps faith,
And requites abundantly him who acts haughtily.
Be strong, and keep your heart steadfast,
All ye who are waiting for JHVH.

Psalm 32.

Maskil[1] *of David.*

HAPPY he whose transgression is forgiven,
Whose sin is pardoned!
Happy the man to whom JHVH imputes no guilt,
And in whose spirit there is no guile.[2]
When I kept silent[3] my bones wasted away
Through my continual groaning.
For, day and night, Thy hand lay heavy upon me,
My moisture dried up ›as under‹ the heat of the summer‹. *Selah.*
My sin I laid bare to Thee, my guilt I did not conceal,
I said: "I will acknowledge my sin to JHVH."
Then Thou forgavest the guilt of my sin.[4] *Selah.*
Therefore let all pious men pray to Thee:
That, in the hour ‹of distress,[5] the rush› of great waters
May not overtake them.
Thou art my shelter, Thou dost protect me from danger,
Thou dost encompass me ‹with security›. *Selah.*

+JHVH says+:[6]

I will instruct thee, and show thee the way thou must go,
I will ‹turn› mine eye upon thee.
Be not lacking in reason, like the horse or the mule,

32 Whose jaws must be ruled by the bit and the bridle.

. . . . . .[7]

10 The sorrows of the wicked will be many,[8]
But him who trusts in JHVH He will encompass with kind-[ness.
11 Be glad in JHVH, and exult,[8] O ye righteous,
Shout for joy, all ye who are honest of mind!

Psalm 33.[1]

1 REJOICE in JHVH, ye righteous!
Songs of praise befit the upright.
2 Praise JHVH with the harp,
Play to Him with the ten-stringed lute!
3 Sing to Him a new song;
In the festival music, strike the strings bravely.
4 For JHVH's word is right;
His every deed +is done+ in faithfulness;
5 He loves righteousness and justice;
Of the goodness of JHVH the earth is full.
6 By the word of JHVH were the heavens made,
And all their host by the breath of His mouth.
7 He holds the water of the sea as in a wine-skin,
The ocean He stores up.
8 Let all the world fear JHVH,
Let every dweller on earth stand before Him in awe.
9 For He spoke, and it was![2]
He commanded, and it stood forth!
10 JHVH brings the purpose of the heathen[3] to nought,
The designs of the peoples He frustrates.
11 The purpose of JHVH endures to all eternity,
The thought of His heart for ever and ever.
12 Happy the people whose God is JHVH,
The people He has chosen for Himself as a heritage.
13 JHVH looks down from heaven,
He sees all mankind.
14 From His dwelling-place He beholds
All the inhabitants of the earth;
15 He who has fashioned the hearts of them all,
Who considers all their deeds.
16 Nought avails great power to a king,
No champion will be helped by great strength.

33, 17 Vain the help of the horse,
It rescues not by its great power.
18 Lo, the eye of JHVH is on those who fear Him,
Who rest their hope on His kindness,
19 To deliver their souls from death,
And in days of famine to keep them alive.
20 Our soul waits on JHVH,
He is our Help and our Shield.
21 In Him our heart rejoices,
In His holy Name we trust.
22 Be Thy loving-kindness, O JHVH, over us,
According as we hope in Thee.

Psalm 34.

Of David; when he feigned madness before Abimelech,[1] and was driven away by him, and departed.

א 1 I BLESS JHVH at all times;
His praise is ever in my mouth.
ב 2 My soul boasts itself of JHVH;
Let the pious hear, and rejoice.
ג 3 Magnify JHVH with me,
And let us, together, exalt His Name!
ד 4 I sought JHVH, and He answered me,
And delivered me from all +my+ anguish.
ה 5 ‹›Gaze on Him, and ‹ye will be› radiant +with joy+;
‹Ye› will not be abashed.
ז 6 Here is one who is pious, whose call JHVH heard,
And helped him out of all troubles.
ח 7 The angel of JHVH encamps
About those who fear Him, and rescues[2] them.
ט 8 Taste ye[3] and see that JHVH is gracious;
Happy the man who with Him seeks protection.
י 9 Fear JHVH, ye His holy ones;
For they who fear Him suffer no lack.
כ 10 Lions may famish and hunger,
But they who fear JHVH lack no good thing.
ל 11 Come, listen to me, ye children,
The fear of JHVH[4] I will teach you.
מ 12 Dost thou desire to live?
Dost thou wish days, for the enjoyment of happiness?

נ 34, 13 +Then+ guard thy tongue from evil,
And thy lips from speaking guile,
ס 14 Cease from evil, and do good,
Seek peace, and pursue it.
פ 16 The face of JHVH is turned against evil-doers
That He may root out their memory from the earth.[5]
ע 15 The eyes of JHVH +are turned+ to the righteous,
And His ears to their cry.
צ 17 They call, and JHVH hears,
And plucks them out of all troubles.
ק 18 JHVH is near to those who are broken-hearted,
And those who are crushed in spirit He helps.[6]
ר 19 Many the sorrows of the righteous,
But out of them all JHVH delivers him.
ש 20 His every bone +JHVH+ guards,
Not one of them is broken.[7]
ת 21 Misfortune will slay the wicked,
And haters of the righteous will be condemned.

22 *JHVH redeems the lives of His Servants,*
Whosoever takes refuge with Him will not be con-[demned.][8]

Psalm 35.

Of David.

1 O JHVH, battle with those who battle with me!
War against those who war against me!
2 Grasp shield and buckler!
Rise up to assist me!
3 Make ready the spear and the ‹battle-ax› against my pur-[suers,
Say to my soul: "Thy Help am I."
4 Abashed and disgraced be they who are seeking my life,
May they go backward, and be put to shame, they who are plotting my harm!
5 Be they like chaff before the wind,
While the angel of JHVH drives them on!
6 Let darkness and slipperiness be their path,
While the angel of JHVH pursues them!
7 For without cause have they spread [] their net for me,
Without cause have they dug for me ‹[a pit]›.
8 May ruin overwhelm them unawares!

35 May the net they have spread ensnare them!
In their own ‹pit› may they fall!
9 Then shall I rejoice in JHVH,
And shout for joy in His help!
10 Every bone in my body shall say:
"Who is, O JHVH, Thine equal
In saving the wretched from the strong,
The wretched and poor from oppressors?"

11 Malicious accusers come forward; [me.[1]
+In regard to base deeds+ whereof I know nothing they ask
12 They requite me evil for good;
Comfortless is my soul!
13 When they were sick, I put on weeds of mourning,
I mortified myself with fasting,
And my prayer . . . . . .
14 As it had been my friend, my brother, so I demeaned myself,
Like one who mourns for his mother, I hung down my head
15 But now, when I stumble, they are glad . . . [in sorrow.
. . . . . .
16 They rail, and cease not | to ‹revile› me;
‹They mock›, and ‹they› gnash their teeth at me.
17 O JHVH, how long wilt Thou be a looker-on?
Pluck back my soul from the ‹roaring› +lions+,
My lonely +soul+ from the young lions!
18 I will give Thee thanks in the great congregation,
Among much people will I praise Thee.

19 Let not those rejoice over me who are my foes wrongfully,
Let not those wink the eye who hate me without cause!
20 For they do not speak peaceably . . . . . .
They form malignant designs.
21 They open their mouths wide at me,
They say: "Aha, Aha!
Our eye sees it."[2]
22 Thou seest it, O JHVH; be Thou not silent,
O Lord, be not far from me!
23 Rise up, awake to +defend+ my right,
My God and my Lord, to plead my cause!
24 Judge[3] me according to Thy righteousness, O JHVH, my God,
That they may not rejoice over me;

35, 25 That they may not say to themselves: "Aha, so would we have it!"
That they may not say: "We have swallowed him up!"
26 May they be abashed and confounded who joy in my sorrow,
And be clothed in shame and disgrace who are arrogant to me.
27 ‹But› may they shout for joy and rejoice, who have my right at heart;
Let them say: "Hail to JHVH, who has the welfare of His servant at heart."[4]
28 Then my tongue shall proclaim Thy righteousness,
And Thy glory, all the day long.

Psalm 36.

For the ‹Liturgy›. Of the Servant of JHVH, David.

1 A MUTINOUS spirit ‹dwells› with the wicked[1] deep in
There is no fear of God before his eyes. [‹his› heart;
2 He makes his ‹words› smooth in his ‹sin›,
His sin ‹is the instructress of his› ‹tongue›.
3 Outrage and deceit are the words of his mouth;
He has ceased to have wisdom and goodness.
4 Outrage he devises while in bed;
He walks forth in a road that is naught;
Evil he does not abhor.

5 O JHVH, Thy goodness ‹reaches› ‹up to› the heavens,
Thy faithfulness up to the firmament.
6 Thy righteousness is like the mountains of God,
Thy judgments ‹like the great deep›.[2]
Man and beast[3] Thou helpest, O JHVH.
7 How precious is Thy goodness, O God! [wings![4]
The children of men take refuge under the shadow of Thy
8 They sate themselves with the fat of Thy house,
From the stream of Thy pleasures Thou givest them drink.
9 For with Thee is the well-spring of life;
By means of Thy light we see light.
10 Continue Thy goodness to those who know Thee,
And Thy righteousness to the upright in heart.
11 Let not the foot of arrogance meet me,[5]
Nor the hand of wickedness drive me[5] forth.

36,12 There the workers of mischief are fallen,
They are hurled to the ground, and cannot rise up.[6]

Psalm 37.

Of David.

א 1 FRET not thyself because of evil-doers,[1]
Be not incensed at reprobates!
2 For full quickly they wither like grass,
They fade away like the green herb.
ב 3 Trust in JHVH, and do what is good,
Dwell in the land, and act with fidelity.
4 Take thy delight in JHVH;
Then will He grant thee the desires of thy heart.
ג 5 Commit thy way to JHVH,
Trust in Him; He will bring it to pass,
6 And make thy righteousness shine forth like light,
And thy justness like noonday.
ד 7 Submit quietly to JHVH, and wait for Him,
Fret not thyself because of the prosperous,
Because of the man who succeeds in his plans.
ה 8 Cease from anger, and forsake wrath,
Fret not thyself—it is but to do evil.[2]
9 For reprobates will be rooted out,
But they who hope in JHVH—they will own the land.
ו 10 Yet a little while, and the wicked is no more;
Turn thy gaze where he stands—he is gone!
11 And the godly take possession of the land,
And delight in the fulness of prosperity.
ז 12 The wicked plots against the righteous,
And at him gnashes his teeth.
13 The Lord laughs at the wicked,
For He sees that his day will come.
ח 14 The wicked draw the sword, and bend the bow,
To bring down the wretched and poor,
To slaughter the upright in heart.
15 But their sword will pierce their own heart,
And their bow will be broken.
ט 16 Better is the little of the righteous,
Than the ‹great› wealth of the wicked.
17 For the arms of the wicked will be broken,

37 But the righteous JHVH protects.
י 18 JHVH knows the ›days‹ of the righteous,
And their possession remains for ever.
19 In the day of misfortune they will not be disgraced,
In time of famine they will be satisfied.
כ 20 For the wicked perish;
And the enemies of JHVH, like a ‹brand› in the ‹oven›,
Vanish; they go up in smoke.
ל 21 The wicked borrows, and does not repay,
But the righteous is charitable, and gives.
22 Those whom He blesses will possess the land,
But those whom He curses will be rooted out.
מ 23 Firmly planted by JHVH will be the footsteps of that man
In whose walk He delights.
24 Should he fall, he is not laid prostrate;
For JHVH will take hold of his hand.
נ 25 I have been young, and now am I become old,
Yet never have I seen a righteous man forsaken,
Nor his offspring begging for bread.
26 He is ever charitable and ever lending,
And to his family a blessing +is assured+.
ס 27 Shun evil, and do good,
So wilt thou ever dwell +in the land+.
28 For JHVH loves the right,
And His faithful ones He does not forsake!
ע ‹The evil-doer will be utterly destroyed›,
And the race of the wicked extirpated.
29 The righteous possesses the land,
And dwells therein for ever.
פ 30 The mouth of the righteous utters wisdom,
And his tongue speaks truth.
31 The Law of his God is in his heart,
His steps are not unsteady.
צ 32 The wicked lies in wait for the righteous,
And seeks to slay him.
33 But JHVH does not forsake him in ‹grief›,
Nor lets him be found guilty at the trial.[3]
ק 34 Hope in JHVH, and keep His way,
Then will He exalt thee that thou mayst possess the land;
On the extirpation of the wicked thine eye shall feast.
ר 35 I saw a wicked man, ‹luxuriant›

37 . . . . . like a green ‹cedar›.
36 Then ‹I› passed by — he had vanished;
I sought him — he was not to be found.
ש 37 Keep +thine+ ‹integrity›, and ‹strive after› ‹uprightness›;
For to the man of peace the future belongs.
38 But transgressors will be extirpated together;
The future of the wicked is ruin.
ת 39 ‹›The help of the righteous comes from Jhvh,
He is their stronghold in time of need.
40 Jhvh succors them, and rescues them,
Rescues them from the wicked, and helps them,
Because they trust in Him.

Psalm 38.

Psalm of David. For the ‹Offering of the 'Memorial'›.[1]

1 O Jhvh, not in wrath punish me!
Do not in fury chastise me![2]
2 Thine arrows have pierced me home,
Thy hand lies heavy upon me.
3 Nought is there sound in my flesh, because of Thine anger,
No health in my bones, because of my sin.[3]
4 My iniquities close over my head,
Like a heavy burden they are too heavy[4] for me.
5 My wounds are noisome, and fester,
Because of my folly.
6 I am sore ‹oppressed› and cast down,
I go in mourning all the day long.
7 For my loins are full of ‹decay›,
And nought is there sound in my flesh.
8 I am wholly benumbed and sore bruised;
I groan louder than the roar of a lion‹ess›.

9 To Thee, O Lord, is known all my longing,
And from Thee my sighs are not hidden.
10 My heart throbs with unrest, my strength has forsaken me,
Even the light of mine eyes is gone from me.
11 My friends and companions draw back from my misery,
My kinsmen stand aloof.[5]
12 Those who seek my life lay snares,
Those who seek my harm talk of ruin,

38 And all the time meditate guile.
13 But I am like one deaf who hears not,
Like one dumb who opens not his mouth.[6a]

15 For on Thee, O Jhvh, do I wait;
Thou wilt not disappoint me, O Lord, my God!
16 For I think: "Else will they exult over me;
If my foot slip, they will triumph."[7]
17 For I stand on the verge of falling,
And my pain is to me ever-present.
18 I confess my guilt;
Because of my sin I am troubled.
19 Many are ‹without cause› my foes;
Many are they who wrongfully hate me,
20 And render me evil for good.
Because I zealously strive after good, they are my foes.
21 O Jhvh, my God, do not forsake me!
Be not far from me!
22 Make haste to help me,
O Lord, to rescue me!

Psalm 39.

For the ›Liturgy‹. From Jeduthun.[1] *Psalm of David.*

1 I SAID: "In my dealing with others I will guard
Against sinning in my speech,
I will ‹put› a bridle on my tongue
In the presence of the wicked."
2 I kept silence;
I was utterly dumb;
Yet my pain rebelled.
3 My heart glowed in my bosom,
In my thoughts a fire burned,
+And+ I spoke out with my tongue.[2]

4 Make me, O Jhvh, to know my end;
How +short+ the measure of my days;

38, 14 [a]I am become as a man who cannot hear,
And in whose mouth there is no reply.

39 Would that I might learn how fleeting I am![3]
5 Thou hast made my days but as a span,
My life-time is as nothing before Thee.
All men are but a[a] breath. *Selah.*
6 Man walks but as an apparition,
Mere emptiness are his restless pursuits,
He heaps up, and knows not who will gather it.

7 And now, O Lord, in whom do I find comfort?
My hope is in Thee.
8 From all my transgression deliver me,
Make me not the scorn[4] of the reprobate.[β]
10 Take Thou from me Thy plague,
By the ‹attack› from Thy hand I am perishing.
11 With punishments for his guilt Thou chastisest man,
As by +the fretting of+ a moth, Thou consumest his beauty.
All men are but a breath. *Selah.*
12 Hear my prayer, O Jhvh!
Hearken to my cry!
Be not silent to my tears
Though I am +but+ a stranger with Thee;
A sojourner am I,[6] as were all my forefathers.
13 Take Thy hand from me, that I may be gladdened[7]
Before I go hence, and be no more.

Psalm 40.

For the ‹Liturgy›. Of David. A Psalm.

1 I WAITED for Jhvh,
He inclined Himself to me, and hearkened to my cry.
2 He drew me out of the pit of ‹ruin›, forth from slimy ooze;
He planted my feet on a rock, and my steps He made
3 And into my mouth He put a new song, [firm.
A song of praise to our God.

39,5 [a] stand +on a parity with+

9 [β] I am dumb, I open not my mouth;
For it is Thou who hast done it.[5]

40 Many ‹saw› it, and feared,
And put their trust in JHVH.

4 Happy the man who puts his trust in JHVH,
And turns not to the . . . . . .
5 Great things hast Thou done for us, O JHVH;[a]
Beyond compare art Thou;
Should I wish to proclaim them, and tell them,
They could not be reckoned.
6 Sacrifice and offerings Thou dost not desire, []
Burnt-offering and sin-offering Thou dost not demand.
7 ○ ‹[Mine› ears hast Thou opened]›,[1]
By means of the book of the Law prescribed to me.
8 To do Thy will, my God, is my delight,
And in my heart is Thy Law.
9 I have proclaimed +Thy+ help in the great congregation;
Lo, my lips I have not locked,
Thou knowest it, O JHVH.
10 Thy righteousness I have not hidden in my heart,
Of Thy faithfulness and Thy help I have spoken,
Thy kindness and Thy faithfulness I did not conceal from the great congregation.
11 Thou wilt not bar, O JHVH, Thy mercy against me,
Thy kindness and faithfulness will guard me for ever.

12 For sorrows[3] beset me beyond number,
My transgressions are lighting upon me,[β]
They are more in number than the hairs of my head.
My courage has failed me.
13 Vouchsafe, O JHVH, to help me,
O JHVH, hasten to my aid.[4]
14 Let all those be abashed and disgraced
Who are seeking my life○;
Let them retreat with dishonor
Who would fain see my ruin.[5]
15 Let them be appalled when their plans are thwarted,
Who openly utter malignant joy over me.[6]
16 Let all who seek Thee shout for joy and be glad in Thee;

40, 5 [a] my God, Thy wonders and thoughts

12 [β] and I cannot see

40 Let those who wish for Thy help say: "Praised be JHVH!"
17 I am wretched and poor;
But the Lord will care for me;
Thou art my Help, my Deliverer,
Tarry Thou not, O my God.

Psalm 41.

For the ‹Liturgy›. Psalm of David.

1 HAPPY the man who ‹considers the weak›;
In the day of misfortune JHVH delivers him.
2 JHVH preserves him, and keeps him alive,
So that throughout the land he will be extolled as happy,
And Thou wilt not sacrifice him to the rage of his foes.
3 When he is bed-rid, JHVH sustains him,
His bed of sickness Thou wholly transformest.

4 I say: "Be gracious to me, O JHVH;
Heal me; for I have sinned against Thee."
5 Mine enemies talk of me wickedly:
"When will he die, and +when+ his name perish?"
6 Should one come to visit +me+, he speaks lies,
His heart lays up malice,
He goes out, and spreads rumors.
7 All who hate me whisper together against me,
They devise mischief against me:
8 "Incurable disease has its course in his veins,
Now that he is down, he will never rise again."
9 Even good friends, in whom I had trusted,
Who had eaten my bread, lift up the heel against me.
10 But Thou, O JHVH, be gracious to me;
Let me recover; then I will repay them.
11 That Thou wishest me well, I know by this:
That no enemy ever dare triumph over me.
12 For the sake of my integrity Thou holdest me firmly,
And sufferest me to stand[1] before Thy face for ever.

13 *Praised be JHVH, the God of Israel,*
From everlasting to everlasting, Amen, Amen![2]

Book 2

Psalms 42 and 43.

For the ‹Liturgy›.
Maskîl of the Sons of Korah.[1]

42,1 AS a ‹hind› pants for water brooks,
So pants my soul for Thee, O God.
2 My soul thirsts for God, for the living God:
When shall I come, and ‹behold› God's face?[2]
3 My tears are become my bread day and night,
While all the day long they say to me: Where now
4 I think thereon, and my soul melts,— [is thy God?
How I went . . . . . to the house of God
Amid joyous shouts and praise in the jubilant festival march.
5 Why art thou cast down, O my soul, and why sighest thou deeply within me?
Wait on God, for even yet I shall thank Him
As ‹my› Helper ‹and› as my God![3]

6 My soul is cast down within me, therefore on thee do I think,
‹Thou› diminutive mountain, above +all+ the land of Jordan and of
7 Flood calls to flood in the sound of Thy heavy showers,[5] [Hermon![4]
All thy surges and billows go over me.[a]
9 To God, my Rock, I say: Why dost Thou forget me?
Why must I walk in sadness, oppressed by my foes?

42,8 [a] by day JHVH summons His goodness, and by night is His praise mine, a prayer to the God of my life[6]

42, 10 Like ‹the boring of a worm› in my bones is the derision of
‹these› my oppressors,
While they say to me all the day long: Where now is thy
God?
11 Why art thou cast down, O my soul, and why sighest thou deeply within me?
Wait on God, for even yet I shall thank Him
As my Helper and as my God![3]

43, 1 Judge[7] me, O God, and plead my cause; from unholy folk,
From crafty, wicked men do Thou deliver me!
2 For Thou, O God, art my Stronghold, why dost Thou scorn
Why must I walk in sadness, oppressed by my foes? [me?
3 Send Thy light and Thy faithfulness; let these lead me,
Let these, to Thy holy mountain and to Thy dwelling
place, bring me home,
4 That then I may go to the altar of God, the God who is
my joy and delight,
And with the cittern praise Thee, O God, my God!
5 Why art thou cast down, O my soul, and why sighest thou deeply within me?
Wait on God, for even yet I shall thank Him
As my Helper and as my God![3]

Psalm 44.

For the ‹Liturgy›. Of the Sons of Korah. Maskîl.

1 O GOD, with our ears have we heard,
Our fathers have told us,
Of a deed Thou hast done in their days,
In the days of aforetime.
2 With Thy hand didst Thou drive out the heathen, and [plant them[1] in;
Thou didst ‹shatter› the nations, and spread them abroad.
3 Not by their own sword did they[1] win the land,
Their own arm did not gain them the victory,
But Thy right hand, and Thine arm, and the light of Thy
Because Thou hadst pleasure in them. [face,
4 Thou art my King, O God,
Command‹ing› the help of Jacob.[2]
5 Through Thee do we thrust down our foes,
Through Thy Name do we trample our opposers.

44,6 Not in my bow do I trust,
Not in my sword is my help.
7 But Thou helpest us against our foes,
And humblest those who hate us.
8 We make our boast in God all the day long,
And Thy Name we are praising for ever. *Selah.*

9 But now Thou hast cast us off, and disgraced us,
And goest not forth with our hosts;[3]
10 Thou makest us retreat before the enemy,
And our haters rob us at will.
11 Thou givest us away like sheep that are eaten,
And scatterest us among the heathen.
12 Thou sellest Thy people for a doit,
Their price Thou settest not high.
13 Thou makest us the derision of our neighbors,
To be mocked and reviled by the people about us.
14 Thou makest us a byword among the heathen,
So that nations +in scorn+ toss their head at us.
15 My disgrace is before me all the day long,
And the shame of my face covers me
16 At the voice of the scorner and of him who reviles,
At the sight of the foe and of him who thirsts for revenge.

17 All this has befallen us, and we have not forgotten Thee,
And to Thy covenant have we not been unfaithful.[4]
18 Our heart has not turned aside,
Our step has not swerved from Thy path,
19 That Thou shouldest have trampled us +all+ like a ‹worm›,
And with darkness have covered us over.
20 Assuredly, we have not forgotten the Name of our God,
Nor lifted our hands to a god who is strange,—
21 That, forsooth, God would search out,
For He knows the secrets of the heart.
22 Nay, for Thy sake[5] are we continually killed off,
We are treated like sheep to be slaughtered.
23 Arise! why dost Thou slumber,[6] O Lord!
Awake! do not for ever discard us!
24 Wherefore dost Thou hide Thy face!
And forgettest our woe and oppression!
25 For our soul is bowed down to the dust,

44 Our body cleaves to the ground.
26 Arise to our aid,
And, for Thy goodness' sake, free us!

Psalm 45.

For the ‹Liturgy. To ‹the tune of› The Lilies›.[1] Of the Sons of Korah. Maskil, Love-Song.

1 MY heart overflows with a theme that is good,
What I ‹now› speak is a poem[2] on the King.
My tongue is the pen of a scribe who is skilled.
2 Beyond ‹other› men, thou art favored with beauty,
Over thy lips grace has been poured,
Therefore, for ever hast thou God's blessing.
3 Buckle thy sword on thy hip, O thou Hero,[3]
Thy dignity and thy majesty. [of right,
4 ○ Hail to thee! march on, for the cause of truth and . . .
And wonderful deeds thy right hand will show thee. [King,
5 Thine arrows pierce ‹home› [] in the heart of the foes of the
‹[Nations shall under thee fall to the ground]›.
6 Thy throne ‹will stand›[4] for ever and ever,
The sceptre of thy dominion is a sceptre of righteousness.
7 Thou lovest the right, and wickedness hatest,
Hence is it that God, thy God, has anointed thee
With oil of gladness above thy companions.[5] [‹fragrant›.
8 ‹With› myrrh, and ‹with› aloes, and cassia thy garments are
From ivory palaces ‹comes music of› strings ‹to› delight thee.[6]
9 Daughters of kings are some of thy jewels,
On thy right stands thy bride in gold ‹brought› from Ophir.
10 Hearken, O Daughter,[7] and look, and bend down thine ear,
Think no more of thy folk and the house of thy father.
11 And should ever the King long for thy beauty—
He, forsooth, is thy lord, so be to him subject.
12 * * * * * * * * * * * * and the Maiden of Tyre;[8]
The richest nations,—with gifts do they fawn on thee.
13 Sheer splendor is the king's daughter,
‹Pearls woven› in gold is her garment.
14 On parti-colored ‹cushions› is she brought to the King;
Virgins in her train, her playmates, ‹conduct her› in‹to the
15 She is escorted amid joyous acclamations, [palace›.
She enters the palace of the King.

45, 16 Thy[9] sons[10] will step into the place of thy fathers.
Throughout the land, thou wilt make them princes.
17 I will make thy name glorious for all generations,
Hence, nations will praise thee for ever and ever.

Psalm 46.

For the ‹Liturgy›. Of the Sons of Korah. ‹With Elamite instruments›. Song.

1 GOD is our Refuge and Stronghold,
A Help well proved in distress.
2 Therefore we fear not, though the earth bubble,
And though mountains shake in the heart of the sea.
3 Let its billows roar, and foam,
Let mountains quake at its uproar:[1]
»JHVH Sabaoth is with us,
The God of Jacob is our Fortress«. *Selah.*

4 A brook, whose waters make glad the city of God,
Is The Most High in ‹His› habitation.[2]
5 God is in the midst of her, therefore she totters not;
God helps her, when the morning dawns.
6 Nations rage, kingdoms totter,
Thunder rolls, till the earth trembles:
7 JHVH Sabaoth is with us,
The God of Jacob is our Fortress. *Selah.*

8 Come hither, and behold the works of JHVH,
What signs He sets on the earth!
9 Who, throughout the world, suppresses wars,
Bows He snaps, spears He breaks,
Chariots He burns with fire.[3]
10 "Be still, and know[4] that I am God,
I triumph over the nations, I triumph over the world."
11 JHVH Sabaoth is with us,
The God of Jacob is our Fortress! *Selah.*

Psalm 47.

For the ‹Liturgy›. Of the Sons of Korah. Psalm.

47,1 CLAP your hands, all ye peoples,
Shout to God with shouts of joy.
2 For Jhvh, the Most High, is to be feared,
A great King over all the earth,
3 He ‹subjected› the peoples to us,
And put nations under our feet.
4 He chose out our land for us,
The jewel of Jacob,[1] which He loves. []
5 God marched in[2] with din ‹of battle›,
Jhvh, with sound of the horn. * ‹[*Selah.*]›

6 Sing praises to God, sing praises,
Sing praises to our King, sing praises.
7 For King of the whole world is God,
Sing to Him a skilful song:—
8 God has begun His reign over the heathen,
He has taken His seat on His holy throne.
9 Men, of their own free will, from the peoples, join the people of Abraham's God.[3]
For to God, ‹our› ‹Shield›, belongs the world; He is exalted on high.

Psalm 48.

Song. Psalm of the Sons of Korah.

1 GREAT is Jhvh, and highly praised
In the city of our God, in His holy mount.[1]
2 Fair . . . . . the joy of the whole world,
Is Mount Zion,[a] the city of the great King.
3 God, in its palaces,
Has shown Himself a Tower of Strength.
4 For the kings had consorted together;
All at once they disappeared;
5 They looked, they were forthwith astonished,
Affrighted, they took to flight.
6 Trembling seized them there, pangs as a woman's in travail.

48,2 [a] the extremest North [2]

48,7 ‹They were scattered as though› by an east-wind,
Which dashes to pieces ships of Tarshish.[3]

8 Even as we have heard,[4] so have we found it
In the city of JHVH Sabaoth, the city of our God:
God preserves it for ever. *Selah.*
9 Thy goodness, O God, we bring to our mind
In the midst of Thy temple. [to the ends of the earth,[5]
10 As is Thy Name, O God, so is also Thy praise spread abroad
Full of righteousness is Thy right hand.
11 Mount Zion rejoices, the daughters of Judah exult,
On account of Thy judgments.
12 Circle Mount Zion, and walk round about it,
Reckon its towers,
13 Mark well its wall,[6] ›examine‹ its palaces,
That ye may recount it to later generations;
14 For this is God, our God, for ever and ever,
He will guide us [].[7]

Psalm 49.

For the ›Liturgy‹. Of the Sons of Korah. ‹[With ›Elamite instruments‹]›. Psalm.

1 HEAR this, all ye peoples,
Attend, all ye dwellers in the world![1]
2 +Common+ people as well as +noble+ men,
Rich and poor together.
3 My mouth speaks wisdom,
My heart's meditation is knowledge.
4 To a sententious precept[2] I bow down mine ear,
I begin on the cittern my song of instruction.

5 Why should I fear in days of misfortune,
When the malice of mine opposers surrounds me,
6 Who put their trust in their wealth,
And boast of the extent of their riches?
7 ‹Yet›, no one can buy ‹himself›[3] off,
None make payment to God for himself.[a]

49,9 [a] so that he may live on to eternity, and see not the pit

49,8 The ransom of ‹his› soul is +too+ dear, and there is for ever
10 For the ‹prudent and› wise men die, [an end of him.
The fool and the dolt alike perish,
And leave their riches to others;
11 ‹Graves› are their houses for ever,
Their dwelling for all time to come;
Even should they have called whole countries their own:
12 Man does not continue in lordliness,
He is like to the beast that is slaughtered.[4]

13 This is their fate who are full of self-confidence, [*Selah.*
And ‹the end› of those in whose speech men take pleasure.
14 Like sheep +unresisting+ they are thrust down into Sheol,
Death is their herdsman,[a]
Their form soon falls to decay,
Sheol is become ‹their› ‹dwelling›.
15 God alone can redeem my life
From the hand of Sheol when it seizes me.[6] *Selah.*
16 Be not thou fretted when a man is rich,
When the splendor of his house increases.
17 For, all this, at his death, he does not take with him,
And nought of his splendor follows him +thither+.
18 Even if, when alive, he esteems himself fortunate,
And men say in his praise, that he is prosperous,
19 Yet he goes, none the less, to the generation of ‹his› fathers
Who behold the light nevermore:
20 Man does not «continue» in lordliness,
He is like to the beast that is slaughtered.

Psalm 50.

Psalm of Asaph.

1 THE God of the gods, JHVH, spoke;
Then trembled the earth from the East to the West.
2 From Zion, the crown of beauty, God lightened forth,[β]
3 Consuming fire before Him,
And round about Him a mighty storm.

49,14 [a] and the upright rule over them[5]

50,3 [β] May our God come, and not be silent![1]

50,4 To the heaven above He called
And to the earth, so that He might judge His people:
5 "Gather to me my faithful ones,
Who by sacrifices have made a covenant with me!"[2]
6 Thereupon the Heavens declared His righteousness,
And that God was about to judge. *Selah.*

7 Hearken, O my people, I would speak,[3]
Of thee, O Israel, would I complain,
I am God, thy God!
8 Not for thy sacrifices do I reproach thee,
Verily, thy burnt-offerings are to me ever-present.
9 I wish for no cattle out of thy house,
Nor male goats out of thy folds.
10 For every wild beast of the forest is mine,
The cattle on the ‹everlasting› mountains.
11 I know all birds of the mountains,
And the roaming throngs of the plain are in my mind.
12 If I were hungry I need not tell thee,
For mine is the earth and its fulness.
13 Do I eat the flesh of bulls?
Or drink the blood of goats? —
14 Offer to God the sacrifice of thanksgiving,
And pay to the Most High thy vows,
15 And call upon me in the time of need,
Then I will save thee, and thou shalt honor me![4]

16 But to the wicked God says:
What right hast thou to reckon up my laws,
And to speak of my covenant with thy lips!
17 Inasmuch as thou hatest discipline,
And castest my words behind thee!
18 Seest thou a thief, thou joyest in his company,
And with adulterers thou makest common cause.[5]
19 Thou dost not restrain thy mouth from evil,
And thy tongue weaves malice.
20 Thou sittest and pratest about thy brother,
Thou givest a thrust at thy mother's son.
21 This thou dost, and must I be silent?
Thou thinkest that I am +even+ such as thou art? —
I will punish thee, and let thee see how the case stands.

50, 22 Mark it well, ye God-forgetting!
Lest I tear you to pieces, and none shall save you.
23 He honors me, who offers to me the sacrifice of thanksgiving,
And he who ‹pays his vows› shall joy in my help.

Psalm 51.

For the ‹Liturgy›. Psalm of David; when the prophet Nathan came to him, after David had visited Bath-sheba.[1]

1 OUT of Thy goodness, O God, be Thou gracious to me;
By Thy great mercy, blot out my transgressions![2]
2 Wash me thoroughly from mine iniquity,
And from my sin do Thou cleanse me!
3 For I myself do acknowledge these my transgressions,
And to my eyes is my sin ever-present.
4 Against Thee alone have I sinned,[3]
And done what to Thee is displeasing,
That Thou mayst be right in Thy sentence,
And, in Thy judgment, be blameless.
5 In iniquity, verily, was I begotten,
And in sin did my mother conceive me.[4]

6 Yea, faith ‹and trust›—it is these that Thou lovest,
Grant me, then, insight into the mystery.[5]
7 Purify me with hyssop, that I may be clean,
Wash me, that I may be whiter than snow.
8 Make me hear ‹sounds of› joy and of gladness,
That ‹even› the bones Thou hast crushed may rejoice.
9 From my sins veil Thy face,
And all my iniquity do Thou blot out.
10 In me, O God, create a clean heart,[6]
And a spirit that is steadfast renew in my breast.
11 Cast me not off from Thy presence,
And Thy holy spirit, do not take from me.[7]
12 Give me once more the glad sense of Thy help,
And strengthen Thou me with a spirit that is joyous.
13 Then will I teach apostates Thy ways,
That the sinners to Thee may return.
14 Save me from bloodshed,[8] O God, Thou God of my help,
Then my tongue will praise Thy righteousness aloud.

51,15 Open Thou my lips, O Lord,
That my mouth may make known Thy praise.
16 For in sacrifice hast Thou no pleasure,—else would I offer it;
Burnt-offerings Thou dost not desire.
17 The sacrifice to God is a spirit that is broken,
A heart that is broken and crushed, O God, Thou dost not despise.
18 In Thy graciousness do good to Zion,[9]
Build up the walls of Jerusalem!
19 Then in true offerings, the burnt and the whole, wilt Thou delight,
Then shall bullocks be brought to Thine altar.

Psalm 52.

For the ‹Liturgy›. Maskîl of David, when Doeg, the Edomite, came and told Saul, saying to him: David is come into the house of Ahimelech.[1]

1 WHY dost thou swagger with malice, thou mighty man,[2]
‹Against those who are faithful› at all times?
2 That which thou thinkest, is ruin,
Like a sharpened razor, thy tongue.[a]
3 Thou preferrest evil to good,
Thou hadst rather tell lies than the truth. *Selah.*
4 All kinds of pernicious speeches thou lovest,
Thou deceitful tongue, thou!
5 Thus also shall God cast thee headlong for ever,
He will seize thee, and forth from the tent will He pluck thee!
And out of the land of the living will root thee! *Selah.*
6 The righteous will see it, and they will fear God,
And will laugh at him, +saying+:
7 That is the man who did not make God his stronghold,
But trusted in his great wealth, was bold in his badness.
8 But like a green olive tree in God's house am I,
I trust in the goodness of God, for ever and ever.
9 I will thank Thee for ever because Thou hast done it,
And before Thy faithful will ‹proclaim› that Thy Name is good.

52,2 [a] practices deceit

Psalm 53.[1]

For the ›Liturgy. To ·the tune of· 'Sickness' ·&c.·[2] Maskîl of David.

53,1 THE fools thought in their heart:
"There is no God."
They acted disgracefully, abominably;
No one among them did good.
2 God looked down from heaven on man
To see if wise men were there
Who inquired after God.
3 All were gone astray, corrupt every one of them;
None did good there,—not a single one.
4 "‹Shall› not those evil-doers be made to feel,
Who eat up my people, ‹as one› eats up bread,
And who do not call upon God?"
5 Thereupon[3] a trembling seized them,
A trembling beyond nature,
For God ›scattered the bones of the ‹impious›‹, [off›.
Thou broughtest ‹them› to shame, because God ›cast them
6 Ah, if out of Zion would only come Israel's help,
Through God's turning the captivity of His people!
Then would Jacob exult, yea, Israel rejoice.

Psalm 54.

For the ›Liturgy›. With String-Music. Maskîl of David; when the people of Ziph came and said to Saul: David has hidden himself with us.

1 HELP me, O God, by Thy Name,
And by Thy strength right me.
2 Hear Thou my prayer, O God,
Give heed to the words of my mouth!
3 For barbarians are risen up against me,
Men of violence attempt my life,
They have not God before their eyes. *Selah.*
4 Lo! God is my Helper,
The Lord keeps my soul.
5 May the evil fall back on my foes!
Out of Thy faithfulness, destroy them!
6 Willingly then will I offer Thee sacrifice,
Thy Name will I praise, O JHVH, because it is gracious,
7 Because from all trouble Thou dost deliver me,
And mine eye feasts on my foes.

Psalm 55.

For the ›Liturgy‹. With String-Music. Maskil of David.

55, 1 HEARKEN, O God, to my prayer,
And hide not Thyself from mine entreaty,
2 Give heed, and answer me!
I ›give free course‹ to my plaint, and I ‹moan›,
3 Because of the voice of the foe, because of the ‹cry› of the wicked,
For they overwhelm me with evil,
And they attack me with fury.
4 My heart throbs in my bosom,
And the anguish of death has come on me,
5 Fear and trembling overcome me,
And shuddering envelops me,
6 And I say: Had I but wings like a dove!
I would fly away, and alight;
7 Lo! I would flee far away,
And lodge in the wilderness;[1] *Selah.*
8 I would haste to my shelter
From the stormy wind and the tempest.

9 O Lord, confuse +and+ divide their tongues!
‹Thou› beholdest the violence and strife in the city:
10 Day and night . . . . . .[2]
Evil and sorrow are in the midst of it;
11 Wickedness is in the midst of it,
Oppression and guile depart not from its market-place.
12 For it is not ‹my› foe who reviles me,—that I could bear;
Nor is it my hater who is insolent to me,—from him I could hide;
13 But it is men who are my equals,
My comrades and my acquaintance,[3]
14 Those who in close fellowship live with me,[4]
And walk to the house of God, with the throng.
15 ‹Ruin› seize them!
Alive may they go down to Sheol!
In their storehouse[a] +are they laying up+ evil.

16 On God I will call,
And JHVH will help me.

55, 15 [a] in their hearts

55,17 Evening, and morning, and noon will I moan and complain,
My voice He will hear.
18 Out of this war He ‹will› in peace deliver me,
For ‹mine opposers› are many.
19 God will hear, and He who is enthroned of old, ‹it is He who›
For they have no . . . . [will humble them.—*Selah.*
And fear not God.[a]
21 Smoother than butter is his mouth, but his heart is war,
More glib than oil are his words, yet are they drawn ⁺swords⁺.
22 Commit to Jhvh thy wishes, He will take care of thee,
And never will suffer the righteous to totter.
23 But them, O God, Thou wilt hurl into the pit of destruction,
Those men of murder and lies will not live out the half of
But as for me, I trust in Thee. [their days;

Psalm 56.

For the ‹Liturgy›. To ⁺the tune of⁺ The Dove of Far-off ‹Islands›. Of David, a Michtam;[1] when the Philistines[2] seized him in Gath.

1 BE gracious to me, O God, for man[2] snatches at me,
All the day long ⁺my⁺ foe is oppressing me;
2 At me my opposers are snatching all the day long,
Many are fighting against me . . . . . .
3 When I am frighted,
In Thee do I trust.
4 In God I glory . . . . . .
In God I trust without fear,
What can flesh do to me!
5 All the day long my . . . . . vex me;
Their every thought is against me for evil.
6 They assemble, they lurk,
They mark my steps,
‹As they hope› * * * * my life.
7 According to ⁺their⁺ malice ‹weigh out› to them,
In anger hurl down the peoples, O God!
8 My ‹sighs›[3] hast Thou reckoned,
My tears are to be found in Thy jar.[β]

55,20 [a] he who raises his hand against his good friend breaks His covenant

*

56,8 [β] not: in Thy book?

56,9 Then, when I call, my foes will retreat;
This I know, that God is for me.
10 In God I glory . . .[a]
11 In God I trust without fear,
What can man do to me!

12 I owe Thee, O God, what to Thee I vowed,
To Thee will I render thank-offerings.
13 For Thou hast saved my life from death,
Yea, my foot from falling,
So that I walk before God
In the light of life.[4]

Psalm 57.

For the ‹Liturgy›. 'Destroy not.'[1] *Of David, a Michtam; when he fled from Saul into the Cave.*

1 BE gracious to me, O God,
My soul flees for refuge to Thee,
Under the shade of Thy wings I seek shelter,
Until the ruin pass over.[2]
2 I call to God, the Most High,
To the God who requites me;
3 He will send from Heaven, and help me, [] *Selah.*
God will send His goodness and fidelity.
4[a] At my life ‹[‹the reprobate snatches›]›
I am lying among lions . . . . .
4[b] The teeth of men are spears and arrows,[3]
And their tongue is a sharp sword.[4]
5 Arise above the heavens, O God,
Above the whole earth in Thy majesty!

6 They have spread a net for my feet,
My soul ‹crouches down›;[5]
For me they have dug a pit,
But into it they have fallen.[6] *Selah.*
7 My heart is steadfast, O God, my heart is steadfast!
I will sing and play.

56,10 [a]in Jhvh I glory . . .

57,8 Awake, my soul;[7] awake, harp and cittern!
I will awaken the dawn!
9 I extol Thee, O Lord, among the peoples,
I sing Thy praises among the nations.[8]
10 For high as the heavens is Thy goodness!
Up to the skies Thy faithfulness!
11 Arise above the heavens, O God,
Above the whole earth in Thy majesty!

Psalm 58.

For the ‹Liturgy›. 'Destroy not.' Of David. Michtam.

1 SPEAK ye indeed what is right, ‹ye gods›?[1]
Do ye judge men[2] without partiality?
2 Nay, rather, on earth are your judgments ‹confusion›,
Your hands weigh out *what is* wrong.
3 The wicked[2] are by nature on a false way,
From their birth on do liars go astray.
4 Full of venom are they as a snake,
As a deaf adder, which stops its ear
5 That it hear not the words of conjuration
Of the skilful exorciser.
6 Crush the teeth in their mouth, O God!
Tear out the fangs of the lions!
7 Like water will they flow away,
‹Like› . . . . . pass away,
‹Like grass› will they be mowed down,
8 Like the snail ‹that dissolves as it crawls›,
Like an untimely birth which the sun has never seen,
9 Ere your kettles can feel *the fire of* the thorn-bush,
‹He will blow it away, be it green or be it burning›.[3]

10 The righteous will rejoice, that he has seen vengeance,
His feet he will bathe in the blood of the wicked.
11 And men will say: There is, verily, a reward[4] for the righteous;
There is, verily, a God who judges on earth.

Psalm 59.

For the ‹Liturgy›. 'Destroy not.' Of David, a Michtam; when Saul had the house watched to put him to death.[1]

59, 1 SAVE me, my God, from my foes,
From mine enemies, place me secure!
2 Save me from those who do evil,
And deliver me from bloodthirsty men!
3 They are lying in wait for my life,
Men of violence are gathering against me,
Without transgression or sin on my part, O JHVH.
4 Without fault of mine, they hurry, and make themselves ready;
Arise! +hither come+ to my aid, and behold!
5 Yea Thou, O JHVH, God Sabaoth, God of Israel,
Awake, to punish all heathen,[2]
Have Thou no pity on robbers thus sacrilegious! *Selah.*

6 They keep howling like dogs every evening,
And about the city they prowl.[3]
7 They ‹bark› with their mouths,
‹Blasphemies› are on their lips;
For, Who +they think+ hears it?[4]
8 But Thou, O JHVH, art laughing at them,[5]
At all the heathen[2] Thou jeerest.
9 *My* Strength, for Thee do I wait,
For God is my Fortress, *[ₒmyₒ God who is gracious.]*

10 []Come Thou to meet me, O God,
Let me behold +the end of+ my foes!
11 Do not abandon to murder, ‹do› not forget ‹Thy› people!
‹Bend› them, hurl them down by Thy power,
O Lord, our Shield!
12 A sin of their mouth is +every+ word of their lips;
ₒMay they be caught in their pride
ₒFor the curses and lies which they utter!
13 Consume them in wrath, consume them that they be no more;
Let it be known to the ends of the earth
That God rules in Jacob! *Selah.*

14 ₒThey keep howling like dogs every evening,
And about the city they prowl.

59,15 They are ranging about for food;
They will be sated, forsooth, and be quieted![6]
16a As for me, I will sing of Thy strength,
And in the morning will I praise Thy goodness;
16b Because Thou hast been my Fortress,
A Refuge in the day of danger.
17 My Strength, for Thee do I ‹wait›,
For God is my Fortress, my God who is gracious!

Psalm 60.

For the ‹Liturgy. To ‹the tune of› The Lily of the Law›. Michtam of David, to teach; when he fought with Aram-Naharaim and Aram-Zobah, and Joab returned, and in the Valley of Salt smote twelve thousand of the Men of Edom.[1]

1 O GOD, Thou hast cast us off, Thou hast dispersed us,
Thou hast been displeased with us, Thou turnest ‹Thy back› on us.[2]
2 Thou hast made the land quake; Thou hast riven it;[3]
Heal Thou its rents, for it totters.
3 Thou hast let Thy people experience hardship,
Thou hast given us draughts of staggering wine.
4 To Thy pious Thou hast given a standard,
Whereto they may flee from the bow, []
5 So that Thy friends will be saved;
Help with Thy right hand, and answer us! ‹[*Selah.*]›

6 God[4] has said in His sanctuary:[5]
I will triumph,
I will divide Shechem,
And measure out the Valley of Succoth.
7 Gilead is mine, and mine is Manasseh,
Ephraim is the defense of my head,
Judah my scepter;[6]
8 Moab is my basin,
On Edom I throw away my shoe,[6]
Over □ Philistia ‹I› raise the shout of victory.—
9 Who conducts me ‹to› Mazor,[7]
Who leads me to Edom?[8]
10 Hast Thou not cast us off, O God,
And wilt Thou not march forth, O God, with our hosts?

60, 11 Give us help against the enemy,
For vain is the help of man.
12 God before, we shall conquer,
It is He who will tread down our foes.

Psalm 61.

For the ‹Liturgy›. With String-Music. Of David.

1 HEAR my wailing, O God,
Attend to my prayer!
2 From the end of the earth[1] I call to Thee, when my senses fail me,
Wouldst Thou but lead me up the rock that is too high for me!
3 For Thou art a Refuge for me,
A Tower of Strength against the enemy.
4 Fain would I dwell in Thy tent for ever,
In the covert of Thy wings would I hide.[2] *Selah.*

5 For Thou, O God, hast hearkened to my desires,
Thou hast granted the inheritance to those who fear Thy Name.
6 Wouldst Thou but add days to the days of the King!
That his years may be as generation on generation![3]
7 May he be for ever enthroned in the presence of God!
Bid goodness and faithfulness guard him!
8 Then will I sing praises to Thy Name for ever,
In order to fulfil my vows[4] day by day.

Psalm 62.

For the ‹Liturgy›. For Jeduthun.[1] Psalm of David.

1 TO God alone silently submit‹, O› my soul!
‹For› my ‹hope› depends upon Him.
2 He alone is my Rock and my Help,
My Fortress; I shall not be shaken.›
3 How long will ye ‹set upon› a man,[2]
And all seek to ‹lay› him ‹in ruins›,
Like a wall thrown down, a fence cast to the ground?
4 They only consult to drag ‹him› down from his height;
In a lie they delight,
They bless with ‹their› mouths,
But they curse in their hearts. *Selah.*

62,5 To God alone silently submit, O my soul!
For my hope depends upon Him.
6 He alone is my Rock and my Help,
My Fortress; I shall not be shaken.
7 God takes care of my safety and honor,
My Tower of Strength, my Refuge is God!
8 Trust Him at all times, ye people!
Pour out your heart to Him,—
Our Refuge is God! *Selah.*

9 Men are a mere nothing,[3]—creatures of deceit and illusion;
If put in the scales, they are, all together, but nothing!
10 Trust not[4] in extortion, and take no pride in robbery;
If riches increase, care not!
11 One thing God has said,
In a twofold way I have heard:
12 Power belongs to God, | and Thine, O Lord, is goodness;
To every one Thou renderest according to his deeds.[5]

Psalm 63.

Psalm of David, when he was in the Wilderness of Judah.

1 O GOD, Thou art my God; Thee do I seek,
For Thee my soul thirsts, for Thee my flesh pines,[1]
+As+ in a parched land, athirst and without water.
2 As once I saw Thee in the Sanctuary,[2]
Beholding Thy power and glory,
4 Thus do I praise Thee all my life long.
I lift up my hands to call on Thy Name;
3 For Thy loving-kindness is better than life.
My lips are praising Thee;[3]
5 +Therewith+ is my soul sated as with marrow and fatness;
With joyful lips my mouth is singing Thy praise.
6 ○ On my couch I think of Thee,
On Thee I meditate in the hours of night;
7 For Thou hast been my Help,
And beneath the shadow of Thy wings I shout for joy.
8 My soul clings close to Thee,
Thy right hand holds me fast.
9 But those who are striving to destroy me
Will go down to the depths of the earth.

63, 10 To the sword will they ‹be given over›
And become the prey of the jackals.
11 But the King will rejoice in God,
In whom all who swear by Him will glory;
For the mouth of liars will be stopped.[4]

Psalm 64.

For the ›Liturgy‹. Psalm of David.

1 HEAR my voice, O God, when I complain;
From peril of the foe[1] save my life.
2 Hide me from the company of caitiffs,
From the throng of those who do evil,
3 Who make their tongue sharp, like a sword,
Like arrows they fit bitter speeches,
4 That they may shoot, from concealment, the innocent;
They shoot at him suddenly and are not afraid.
5 They have made for themselves an evil device,
They have agreed together, to lay secret snares;
For, Who, they think, sees ‹us›? [tion.
6 They consider ‹their› violence with well-considered considera-
For the heart is ‹incurable›, and the thought unfathomable.

7 It is they whom God then[2] shoots with an arrow,
The blows fall there on them suddenly.
8 ›They at whom their tongue was aimed cause their downfall‹;
‹All› who mark their ruin, wag the head.
9 All men are afraid, and proclaim God's deed,
And acknowledge His work.
10 In Jhvh the righteous rejoices, and in Him will put trust,
And all triumph who are upright in heart.

Psalm 65.

For the ›Liturgy‹. Psalm of David. Song.

1 A SONG of praise ‹befits› Thee in Zion, O God,
And to Thee the vow is paid.[1]
2 O Thou who hearest prayers!
To Thee all flesh comes.[2]
3 Ill deeds pressed too heavily on me;
Thou forgavest our trespasses.[3]

65,4 Happy the man whom Thou choosest and permittest to dwell
in Thy courts;[4]
So that we sate ourselves with the blessing of Thy house,
the holiness of Thy temple!
[us, O God, our Help!
5 With marvelous deeds in righteousness Thou hast answered
Thou confidence of the ends of the earth and of far-away
‹islands›![5]
6 +Thou art He+ who sets fast the mountains by His strength,
All girded about with might.
7 Who stills the booming of the sea,
The booming of its waves and the uproar of peoples,
8 They who dwell furthest off are afraid at Thy tokens.[6]
Thou makest the ends of the East and the West shout
with joy.
[greatly enriched it;
9 Thou hast visited the land, and watered it;[7] Thou hast
The brook of God is full of water.
Thou wilt now prepare their harvest,
‹Since Thou hast thus prepared it›.
10 Water its furrows, make its clods even,
With soft rain[8] make it mellow, bless Thou its growth!
11 Thou hast crowned the year of Thy grace.
Thy paths trickle with fatness.
12 The meadows of the pasture-land trickle.
The hills bedeck themselves with joy.
13 With flocks the greens are covered,
And the valleys are hidden in wheat;
Everything shouts for joy, and is singing.

Psalm 66.

For the ‹Liturgy›. Song, Psalm.[1]

1 SHOUT to God for joy, all the earth!
2 Praise the glory of His Name,
The glory of His majesty!
3 Say to God: How marvelous is Thy work; [Thee.
Through the fulness of Thy power Thine enemies fawn on
4 The whole world worships Thee, and is singing Thy praises,
Is singing praises to Thy Name. *Selah.*

66, 5 Come and see the deeds of God,
Who deals wonderfully with man.
6 He changed the sea into dry land,[2]
On foot we passed through the stream;[2]
There we rejoiced in Him.
7 He rules by His power for ever,
His eyes keep watch on the peoples,[3]
Let not the rebellious lift up +their head+! *Selah.*

8 Praise our God, O ye peoples,[3]
Loud let His praises resound!
9 Who has caused our souls to revive,
And not suffered our feet to fall.
10 Thou hast put us to the proof, O God,
Like silver hast Thou refined us.
11 Thou hast brought us into . . . . . ,
And hast . . . . . laid on our loins.
12 Thou hast permitted men[4] to drive over our heads.
Into fire and into water we were fallen,
But now Thou hast brought us into the ‹open air›.

13 Into Thy house will I come with burnt-offerings,
To Thee will I pay the vow
14 Which my lips have uttered,
And, when in distress, my mouth has spoken.
15 Burnt-offerings of fatlings will I bring Thee, with rams consumed in sweet smoke,
I will offer up cattle and male goats. *Selah.*

16 Come, hear me relate, all ye who fear God,
What He has done for me:
17 To Him did I cry with my mouth,
Then was ‹I› raised ‹from› under my ‹enemies›.
18 Had I intended deceit in my heart
The Lord would never have listened.
19 But God did listen;
He gave heed to the call of my prayer.
20 Praised be God,
Who has not turned away ›my prayer, nor His mercy‹ from me!

Psalm 67.

For the ›Liturgy‹. With String-Music. Psalm, Song.

67,1 O GOD, be merciful to us, and bless us,—
May He cause His face to shine on us!— *Selah.*
2 That Thy way may be known upon earth,
Thy help among all the heathen.[1]
3 May the peoples praise Thee, O God;
May all the peoples praise!
4 May the nations rejoice and joyfully shout;
For Thou judgest the peoples with justice,
And leadest the nations on earth. *Selah.*
5 May the peoples praise Thee, O God;
May all the peoples praise!
6 The earth has yielded her increase;
May God, our God, bless us![2]
7 May God bless us,
And may all the ends of the earth fear Him!

Psalm 68.

For the ›Liturgy‹. Of David. Psalm, Song.

1 GOD arises, His enemies scatter,
Before Him His haters are fleeing;
2 As smoke vanishes ‹before the wind›,
As wax melts before the fire,
So do the wicked perish before God.
3 But the righteous rejoice and exult before God,
And shout in their joy.
4 Sing to God, praise His Name,
Make music to Him who drives over deserts,[1]
Jah is His name, and exult ye before Him!
5 The father to orphans, the pleader for widows,[2]
God, in His holy dwelling;
6 God brings home the forsaken,[2]
He leads forth prisoners[2] to comfort;
Only the rebellious dwell in land that is parched.

7 O God, when Thou marchedst in the van of Thy people,[3]
And through the desert didst stride, *Selah.*

68,8 Then the earth quaked, and the heavens dripped at the presence of God,
That Sinai yonder, at the presence of God, the God of Israel.
9 With generous rain, O God, Thou didst water Thy heritage,
And when it was worn out, then Thou didst strengthen it.
10 They who were Thine settled therein;
Through Thy goodness Thou preparedst it for the pious, O
11 The Lord fulfils the promise.[4] [God.
Of women who herald victory there is a great host;
12 Kings of armies flee, they flee;
The ‹woman who remains at home›[5] distributes the spoil.
13 [a]The wings of the dove[6] were covered with silver,
And her pinions with gold that is red,
14 When the Almighty scattered kings,
‹When› ‹they stumbled› in the night of dea‹th›.

15 A mountain-range of God is the range of Bashan,
A range full of peaks is the range of Bashan.[8]
16 Why look ye unfriendly, ye peaks of the mountains,
At the mount whereon God loves to dwell?
JHVH nevertheless will dwell there for ever. [thousands.
17 The chariots of God are myriads in number, thousands on
The Lord is ‹come› ‹from› Sinai in holiness.[9]
18 Thou hast ascended the height,[10] Thou hast made booty of
Thou hast received men as a gift; [men,
‹Only› the rebellious dwell ‹not› with JAH, God.

19 Praised be the Lord, day by day;
He helps us to endure, God is our Aid. *Selah.*
20 God is for us a God ‹of› deeds of deliverance,
And escape from death belongs to JHVH, the Lord.
21 Ay, God crushes the heads of His enemies,
The shag-haired pate[11] of him who continues in guiltiness!
22 The Lord has said:[12] From Bashan will I save thee,
From the depths of the sea will I save thee.
23 Thy foot shall ‹bathe› in blood;
The tongues of thy dogs shall have their share of the foes.

24 ‹Behold› ‹the› procession[13] o‹f› God,
The procession of my God, of my King in holiness!

68,13 [a] when ye encamp among the folds[7]

68,25 Singers lead the way, then stringed instruments follow
In the midst of maidens with timbrels.
26 Praise God in choirs,
‹Ye who spring› from Israel's fount!
27 There is Benjamin, the diminutive, ›who treads on them‹,
There the princes of Judah ›in throngs‹,
The princes of Zebulon, the princes of Naphtali.[14]

28 ‹Unfold›, ‹O› God, Thy might,
The ‹mighty deeds›, O God, which Thou hast wrought for us!
29 * * * * from Thy temple overhanging Jerusalem;
Let kings bring Thee gifts!
30 Threaten the Beast of the Reed,
The herd of bulls, with calves of the peoples![15]
Trample ‹Thou› down the ‹lovers› of ‹lies›!
›Do Thou‹ scatter the peoples who take pleasure in wars![16]
31 Let mighty men come out of Egypt,
Let Cush ‹lift up her› hands unto God!
32 Ye kingdoms of earth, sing to God,
Play to the Lord! [primeval heavens;
33 ‹Make music› | for Him who drives over the ›heaven‹ of
He thunders with a voice that is mighty.
34 Give glory to God!
His majesty extends over Israel,
And His might is in heaven.[17]
35 From ›Thy sanctuary‹, O God, Thou showest Thyself terrible,
O God of Israel!
He gives might and power to the people.
Praised be God!

Psalm 69.

For the ›Liturgy. To ‹the tune of› The Lilies‹. Of David.

1 HELP me, O God!
For the water[1] mounts to my life,
2 I sink in the mire of the flood,[1] without footing,
I am fallen into deep waters, and the swell drowns me.[1]
3 I am wearied with calling, my throat is burnt up,
Mine eyes are worn out ‹with› waiting for my God. [head,
4 They who hate me without cause outnumber the hairs of my

69 Many are they who by reason of lies assail[a] me;[2]
What I have not stolen, forsooth I must even restore![3]
5 O God, Thou knowest my strayings,
And my guiltinesses are not hidden from Thee.
6 Let not those who look to Thee be disgraced in me,[4] O Lord, Jhvh Sabaoth,
Let not those who seek Thee be dishonored in me,[4] O God [of Israel!
7 Because for Thy sake I bear scorn,[6]
Contumely[6] covers my countenance.
8 I am become a stranger to my brothers,
An alien to the sons of my mother.[5]
9 Because zeal for Thy house has eaten me up,
And on me has fallen the abuse[6] of those who abuse Thee.
10 I have ‹chastened› myself with fasting,
And it has brought me abuse.
11 I have clothed myself in sackcloth,
And by them I was jeered.
12 I am the talk of those who sit in the market,
And ⁺the subject⁺ of wine-bibbers' ballads.

13 But my prayer turns to Thee, O Jhvh,
‹Be to me gracious›, O God, for Thy great goodness' sake,
Answer me with Thy trustworthy help!
14 Rescue me from the mire, lest I sink;
Let me escape from my haters and from the deep waters!
15 Let not the swell drown me,
Nor the flood swallow me,
Nor over me the well close its mouth!
16 Answer me, O Jhvh, ⁺according to⁺ Thy goodness,
According to the fulness of Thy compassion turn to me!
17 Hide not Thy face from Thy servant,
For I am in distress; answer me speedily!
18 Draw nigh to my soul, and protect it,
Because of my foes set me free!
19 Thou knowest how I am despised and reviled,
And dishonored before ○ all mine oppressors.
20 Abuse breaks my heart, and makes me sore sick.
I look for sympathy,[7] but there is none;

69, 4 [a] mine enemies

69 For comforters, but none do I find.
21 They put poison in my food,
And give me vinegar to drink for my thirst.[8]

22 May their table become for them a snare,
And for the careless a trap![9]
23 May their eyes grow dim, that they cannot see,
And make their loins keep trembling!
24 Pour out over them Thy wrath!
May the heat of Thy wrath seize them!
25 Let their encampment become waste!
In their tents let no one dwell!
26 For they persecute him whom Thou hast smitten,
And the sorrows of those whom Thou hast laid prostrate
27 Give them punishment for their iniquity! [they ‹increase›.
And be theirs no share in Thy righteousness![10]
28 May they be blotted from the Book of Life,[11]
And not stand in the roll of the righteous!

29 But as for me, miserable and suffering as I am,
Thy help, O God, will save me.
30 With songs will I praise the Name of God,
And honor it high with thanksgiving.
31 That will please Jhvh far more than a bull,
+Than+ a bullock with horns and with hoofs.
32 This, the pious will behold and rejoice,
Who seek after God, and ‹their› heart will revive,
33 In that Jhvh has answered the poor,
And His prisoners He has not despised.
34 Heavens and earth will praise Him,
The sea and everything which therein swarms.
35 For God helps Zion,
And builds up the cities of Judah;
So that they dwell there, and possess them,[12]
36 And the descendants of His servants will inherit them,
And they who love His Name will dwell therein.

Psalm 70.[1]

For the ‹Liturgy›. Of David. For ‹the Offering of the 'Memorial'›.[2]

70, 1 TO help me, O God,
O JHVH, hasten to my aid!
2 Let those be abashed and disgraced, who are seeking my life;
Let them retreat with dishonor,
Who would fain see my ruin.
3 Let them be ‹appalled› when their plans are thwarted,
Who openly utter malignant joy.
Let all who seek Thee
4 Shout for joy and be glad in Thee;
Let those who wish for Thy help say:
"Praised for ever be God!"
5 I am wretched and poor;
Hasten, O God, to me!
Thou art my Help, my Deliverer. Tarry Thou not, O JHVH!

Psalm 71.

1 O JHVH, with Thee I[1] seek refuge,
Let me[1] not be for ever disgraced.
2 In Thy righteousness free me, and save me;
Bend down Thine ear to me, and help me!
3 Be to me a sheltering rock, ‹a firm fortress›,
‹Do Thou› help me; for my Rock and my Fortress art Thou.
4 Out of the hand of the wicked free me, my God,
Out of the clutch of outrage and violence!
5 For Thou art my hope, O Lord, JHVH,
My trust from ‹the days of› my youth.
6 On Thee have I leaned from my birth,
Thou didst deliver me from the womb of my mother.
On Thee rests for ever my ‹hope›.

7 I appear like a monster[2] to many,
But Thou art my trustworthy refuge.
8 May my mouth be full of Thy glory,
Of Thy majesty all the day long.
9 Cast me not off in the time of old age,
Now when my strength fails do not forsake me!

71, 10 For my enemies are talking,
And they who lurk for my soul take counsel together,
11 Saying: "God has forsaken him.
Pursue him, and seize him; there is no one to save him."
12 O God, be not far from me!
Hasten, my God, to my help!

13 May foes to my life be ashamed and dis‹grac›ed;
May contrivers of my harm muffle themselves in reproach
14 As for me, I keep waiting, [and disgrace!
And praise Thee, the longer the more.
15 My mouth is proclaiming Thy righteousness,
Thy help all the day long;
For I know not . . . .
16 . . . . . mighty acts of the Lord, JHVH,
Thy righteousness do I praise, Thine alone. [youth,
17 +With this+,[3] O God, hast Thou made me familiar from my
And still I declare Thy wonderful works.
18 Even to old age and gray hair do not forsake me, O God,
So that to ‹coming generations› I may tell of Thine arm,
Thy might, | and Thy righteousness.
[hast done,
19 Up to high heaven, O God, +reach+ the great things Thou
Who, O God, is like Thee?
20 Many and sore calamities Thou hast caused us to suffer,
But Thou wilt revive us again,
And up from the depths of the earth again Thou wilt lift
21 Thou wilt increase my . . . . . , [‹us›.
And turn Thyself to comfort me.
22 Thus will I also praise on the harp Thy faithfulness, my God,
I will play to Thee on the cittern, O Holy One of Israel.
23 My lips shall shout for joy to Thee,
With heart and with ‹mouth› will I sing to Thee,
Because Thou hast been a redeemer.
24 My tongue will utter Thy righteousness all the day long,
That those who plotted to destroy me may be shamed and
disgraced.

Psalm 72.

Of Solomon.[1]

72, 1 BESTOW on the King Thy justice, O God,
And on the King's son Thy righteousness.
2 Let him govern Thy[2] people with righteousness,
And Thy pious ones with justice!
3 Let the mountains bear welfare to the people,
And the hills ○ righteousness![3]
4 Let him mete out justice to the pious among the people,
Help the sons of the poor,[4]
And crush the oppressor!
5 Let ‹him› be feared as long as the sun endures,
And as long as the moon looks down, for ever and ever!
6 Let him descend like rain on the mown grass,
Like heavy drops ‹which refresh› the earth!
7 May righteous‹ness› flourish in his days,
And fulness of welfare till the moon be no more!
8 From sea to sea let him rule,
From The River[5] to the ends of the earth!
9 Before him ‹opposers› will bow,
And his enemies lick the dust.
10 The kings of Tarshish and of the Isles[5] will bring gifts,
The kings of Sheba and of Seba[5] pay tribute.
11 All kings will pay him homage,
All people will serve him.
12 For he saves the poor[6] who cries for help,
The pious and the helpless.
13 He has pity on the weak and the poor,[6]
He saves the life of the poor.[6]
14 From oppression and violence he saves their souls,
Their blood in his sight is precious,
15 So that they live, and give him gold of Sheba,[5]
And ever pray for him,
And all the day bless him.
16 May there be an ‹abundance› of grain in the land!
May the mountain-tops rustle like a Lebanon[7] ‹of› fruit!
Like the herb of the field may +inhabitants+ flourish in cities![8]
17 May his name endure for ever and ever;



Psalms

FOREST OF LEBANON

(Ps. 72, 16)

72 As long as the sun looks down . . . his name,
And may all peoples bless themselves in him![a]

18 *Praised be JHVH, the God of Israel!*
Who alone does wonderful things!
19 *Praised be His glorious Name for ever!*
May His fame fill the whole earth!
20 *Amen, Amen!*

Ended are the Prayers of David, the son of Jesse.

72, 17 [a] praise him as blessed



Book 3

Psalm 73.

Psalm of Asaph.

73, 1 GOD is good, and good only, to Israel,
To those who are pure in heart.[1]
2 Well nigh ›were‹ my feet gone from under me,
There was nothing to keep my steps from slipping;
3 For I was indignant at fools,
When I marked the success of the godless;
4 Forsooth, nothing ‹have they› to endure,
Their bodies are ‹healthy› and sound.
5 In the suffering of others they do not +share+,
They never are plagued like the rest.
6 Hence pride is for them as a necklace,
The garment of violence clothes them.
7 Their ‹sin› blossoms out of their fat,
The thoughts of their heart break forth +into act+.
8 They scoff, and devise what is bad,
They haughtily plot what is wrong.
9 Their speech they direct against heaven,
And their tongue roves over the earth.
10 Yet ‹are they sated with bread›,
And water stands ready for them in abundance.
11 And they say: How should God know it!
How could knowledge +of this ever+ reach the Most High?

12 Forsooth, thus it is with the wicked;
In undisturbed ease they add to their wealth.

73, 13 "Surely in vain have I kept my heart pure,
And in innocency washed my hands;
14 For all the day long I am plagued,
And my chastisement starts every morning afresh."[2]
15 Had I,[a] in ‹this› sort, wished to exclaim, [traitor.[3]
To the community of Thy children I had then proved a
16 But ‹when› I pondered that I might understand it,
It seemed in mine eyes a wearisome task,
17 Until I penetrated the mysteries[4] of God,
And marked their[5] final days.
18 It is but on slippery ground that Thou settest them,
Down to ruin Thou hurlest them.
19 How in a moment are they turned to nothing!
Gone! ended by terrors!
20 Like a dream at awaking[β]
Let their phantom be despised![6]
21 When my heart grew embittered,
And I felt a stab in my mind,
22 I was dull-brained and ignorant,
Like ‹a› brute was I toward Thee.

23 Yet do I stay by Thee ever,
Thou holdest my right hand fast,[7]
24 Thou leadest me according to Thy counsel,
And takest me ‹by the hand, after Thee›.
25 Whom have I in heaven?
Whom beside Thee do I care for on earth?
26 My body and my heart pass away,
But the Rock of my heart and my portion is God evermore.
27 For lo, they who abandon Thee perish,
Thou destroyest all who break faith with Thee.
28 But my happiness lies in my nearness to God,
In the Lord, JHVH, I put my reliance,
That I may rehearse all Thy works.

73, 15 [a]said

20 [β]O Lord

Psalm 74.

Maskîl of Asaph.

74, 1 WHY dost Thou for ever reject ⁺us⁺, O God? [pasture?
⁺Why⁺ is Thy wrath kindled against the flock of Thy
2 Remember Thy congregation which of old Thou didst win
⁺And⁺ take to Thyself as Thy people;
And Mount Zion whereon Thou hast dwelt.
3 Stride forth ⁺to contend⁺ against the continual destructions.
The foe has dishonored all things in the sanctuary,[1]
4 Thine adversaries growl in the midst of Thy temple,
They set up their symbols as badges.[2]
5 . . . . . .
. . . wood, axes . . . . . .
6 ○ All its carved work, ...[3]
With hatchet and axes they strike.
7 They have given to the flames Thy sanctuary,[4]
Defiled in the dust the habitation of Thy Name.
8 They say in their heart: ⁽Let us extirpate them⁾ all together!
Every house of God[5] in the land they burn down.
9 Our symbols[2] we see not!
Prophets there are not!
There is no one among us who knows: "How long!"
10 How long, O God, shall the adversary scoff,
Shall the enemy continually blaspheme Thy Name?
11 Why ⁽keep⁾est Thou Thy hand ⁺hidden⁺?
Thy right hand ⁽draw⁾ forth from Thy bosom!

12 God is my King from of old,
In the midst of the earth working wonders.
13 Thou hast, through Thy might, divided the sea,
Thou hast crushed the heads of dragons,[6] ⁺till⁺ on the water
⁺they floated⁺.[a]
15 For spring and for brook Thou hast cloven an opening,
Ever-flowing streams Thou hast caused to run dry.
16 Thine is the day, and Thine the night,
Starry light and sun hast Thou provided.
17 All divisions on the earth hast Thou laid down,
Thou makest summer and winter.

74, 14 [a] Thou hast shattered the heads of Leviathan,
Thou hast given him as food, ⁽as meat⁾ to the beasts of the desert.[7]

74, 18 ‹And yet withal›,[8] there are foes who are scoffing at JHVH,
And reprobate people who blaspheme Thy Name.
19 Do not resign to ‹wild beasts› the life of Thy dove,
The race of Thy pious ones do not for ever forget!
20 Have regard to the covenant;
For finished is the darkness over the land, the ‹reign› of [violence.
21 Let not him who is bowed down be ashamed!
Let the needy and poor praise Thy Name!
22 Arise, O God, plead Thine own cause,
Think how Thou art insulted by reprobates all the day long!
23 Forget not the clamor of Thine enemies,
Nor the uproar of Thy foes which continually ascends!

Psalm 75.

For the ‹Liturgy›. ‹To the tune of› 'Destroy not.' Psalm of Asaph. Song.

1 WE give thanks to Thee, O God, we give thanks,
And ‹they who invocate› Thy Name rehearse Thy [wonders.
2 "Verily, I[1] seize the right time,
I judge uprightly.
3 The earth with all its inhabitants dissolves,[2]
I set its pillars firm. *Selah.*
4 I say to those who rage: Rage not![3]
And to the wicked: Toss not up the horn!
5 Toss not up your horn on high!
Speak not with impudent arrogance!"

6 For not from the East, nor yet from the West,
And not from the Desert,[4] ‹nor yet from› the Mountains —[5]
7 But God judges;
He humbles this one, and He exalts that one.
8 For a cup there is in the hand of JHVH,
With foaming wine of a mighty mingle.
Therefrom He pours, ‹and› all the godless of the earth
Must quaff, must drain the dregs.
9 As for me, I will for ever glorify
And praise with song the God of Jacob;
10 All horns of the wicked I[6] lop,
But high aloft are exalted the horns of the righteous.

Psalm 76.

For the ›Liturgy‹. With String-Music. Psalm of Asaph. Song.

76, 1 GOD makes Himself known in Judah,
His Name is great in Israel.[1]
2 His covert is in Salem,[2]
And His habitation in Zion.
3 There has He broken the fiery shafts of the bow,
Shield and sword, and weapons of war He has destroyed []
4[b] From the mountains of prey.[3] ‹[*Selah.*]›
5 The stoutest-hearted were despoiled of their armor; they sleep their sleep,
And not one of the valiant could move a hand.[5]
6 At Thy threatening, O God of Jacob,
Motionless lay rider and steed.

7 Thou art terrible,[a] Thou art ‹exalted›.
Before Thee, before the ‹power› of Thy wrath, who can stand!
8 From heaven didst Thou sound forth sentence;
The earth was affrighted, and kept still,
9 When God arose to judge,
To help all the meek in the land. *Selah.*
10 The ›most wretched‹[6] among men give Thee thanks,
The residue[7] of the ›most wretched‹[6] ‹keep festival to Thee›.
11 Pay your vows to JHVH, your God!
To the Terrible One, let all His neighbors offer gifts!
12 He cuts short the breath of powerful lords,
To the kings of the earth He is terrible.

Psalm 77.

For the ›Liturgy‹. For Jedûthun. Of Asaph. Psalm.

1 WITH my voice I cried unto God,—
With my voice unto God,—+I hoped+ He would hear [me!
2 In the hour of my need I turned to the Lord;
My hand was stretched out in the night without ceasing.
But my soul would allow itself no consolation.
3 I cried unto God, and I wailed,
I prayed, but my spirit was wrapped in gloom. *Selah.*

76, 4[a] [a]terrible, Thou art exalted[4]

77,4 My eyelids Thou heldest fast closed.
I was filled with unrest, and nought could I speak.
5 I pictured the days of old,
The years of ancient times.
6 I remembered my harp in the night,
And I prayed from my heart;
But my soul ‹suffered anguish›.
7 Will then the Lord be for ever rejecting,
And never again show Himself pleased?
8 Is then His goodness ended for ever?
And His ‹faithfulness›—is it clean gone for all time to come?
9 Has God forgotten again to be gracious?
Has He withdrawn His pity, in wrath? *Selah.*
10 And I said: Lo, this is my anguish:
The right hand of the Highest is no longer the same.[1]

11 I will praise the deeds of JHVH,[2]
I will remember Thy wonders from the very beginning.
12 I will meditate on all Thy work,
And +devoutly+ consider Thy deeds.
13 O God, Thy way is full of mystery,
Who is a god as great as God!
14 Thou art ‹a› God who works wonders;
Among the peoples hast Thou shown Thy power.
15 Thou hast with might redeemed Thy people,
The Sons of Jacob and of Joseph. *Selah.*
16 The waters saw Thee, O God,—
Saw Thee, and trembled,
And the deep floods reared themselves aloft,
17 The clouds poured down water,
The heavens thundered,
Thine arrows darted,
18 In the whirlwind resounded Thy menace,
Lightnings lightened the world,
The earth quivered and quaked.
19 On the sea was Thy way, and Thy path on the great waters,
And Thy footsteps were not to be traced.[3]
20 Thou leddest Thy people like a flock,
By the hand of Moses and Aaron.

Psalm 78.

Maskil of Asaph.[1]

78, 1 ATTEND, O my people, to my teaching,
Incline your ear to the words of my mouth.
2 I will open my mouth with utterances of wisdom,
And weighty lessons impart, out of days that are old.
3 What we have heard and have known,
And that which our fathers have told us,
4 We will not conceal from their sons,
Telling to the ages to come the praiseworthy actions of JHVH,
His might, and the wonders which He has accomplished.
5 He has established decrees in Jacob,
And given to Israel a Law,
Which He commanded our fathers
To teach to their sons, [be born,
6 So that future generations might know, the children yet to
That they should arise and relate it again to their children,
7 And put their reliance on God,
And should not forget the deeds of God,
But keep His commands;
8 And should not be like their fathers,
A stubborn and refractory race,
Whose heart was not firmly established,
Nor their spirit faithful to God.[2]
9 The Sons of Ephraim, bow-bending archers,
In the day of battle turned back;
10 They kept not the covenant of God,
And would not live after His Law;
11 They were unmindful of His deeds, [see.
And of His marvelous things which He had caused them to
12 In the sight of their fathers He did wonders,
In the land of Egypt, on the fields of Zoan.[3]
13 He clove the sea, and through it He led them,
He made the water stand like a wall.[4]
14 With a cloud He led them by day,
All night with the glow of fire.[5]
15 He clove rocks in the desert,
He gave ‹them› drink ‹from out› the great deep.
16 He summoned brooks forth from the rock,
And let water flow down like a river.[6]

78, 17 But they continued to sin still against Him,
To rebel, in the desert, against the Most High.
18 They tempted God in their heart,
Demanding food for their hunger.
19 They talked against God,
They said: "Is God able
To spread a table in the desert?
20 He did, it is true, strike the rock, so that water flowed,
And forth gushed brooks;
But can He give bread also,
And furnish flesh for His people?"
21 Therefore, when He heard it, the anger of JHVH was stirred,
Fire was kindled against Jacob,
Wrath aroused against Israel.
22 For they did not believe in God,
And did not trust in His help.
23 Yet He commanded the clouds overhead,
He opened the doors of heaven;
24 And rained manna upon them for food,
The grain of heaven[7] He gave them.
25 Every one ate the bread of the gods,[8]
Provisions in abundance He sent them.
26 He made the East wind blow in the heavens,
He brought on the South wind by His power.
27 Like dust He rained flesh upon them,[9]
Birds like the sand on the sea-shore;
28 He let them fall in the midst of the camp,
Round about their habitations.
29 They ate, and were well filled;
What they longed for, He brought them.
30 Not yet had they ‹desisted› from their longings,
Their food was still in their mouths,[10]
31 When mounted against them the wrath of God,
And He killed some from among their stoutest,
And smote down the youthful manhood of Israel.
32 But, for all this, they sinned still more,
And believed not, in spite of His wonders.
33 So He made their days vanish like a breath,
And their years in a haste that was sudden.[11]
34 When He killed them, they then turned toward Him,
They returned, and sought after God.

78,35 They remembered that God was their Rock,
And the Most High their deliverer.
36 They spoke Him fair with their mouth,
They lied unto Him with their tongue;
37 For their hearts were not honest toward Him,
They continued not faithful to His covenant.
38 But He is compassionate; He forgives sins, and destroys not.
He oftentimes put a check on His anger,
And He did not stir up all His wrath.
39 He remembered that they were but flesh,—
A breath that passes, and comes not again.
40 How often they angered Him in the wilderness,
And vexed Him in the desert;
41 They tempted God, time after time,
And incensed the Holy One of Israel.
42 They gave no thought to His hand,
Nor how from the foe He had freed them,
43 When in Egypt He revealed His signs,[12]
And His wonders on the fields of Zoan.[3]
44 He turned their streams into blood,[13]
So that the running water thereof they could not drink.
45 He sent flies[14] against them, which devoured them,
And frogs[15] which destroyed them.
46 To the grasshopper He gave their harvest,
And to the locust ⁺the fruit of⁺ their toil.[16]
47 He killed their vines with hail,
And their sycomores with ˢhoar-frostˢ.
48 He gave over their cattle[17] to the hail,
And their flocks to the lightning.[18]
49 He let loose against them the heat of His anger,
Wrath, and fury, and affliction,
An uncoupling of messengers of woe.
50 He leveled the path for His anger;
He spared not their souls from death,
But surrendered their life to the pestilence.
51 He smote all the first-born in Egypt,[19]
And the firstlings of male strength in the tents of Ham.[20]
52 But He led forth His own people like a flock,
And drove them like a herd through the desert.
53 He guided them safely, that they were not afraid,
But their foes He overwhelmed with the sea.[21]

78, 54 He brought them to His holy territory,
To the mountainous range[22] which His right hand had won.
55 He drove out[23] peoples before them,
And divided[23] their land as a heritage,
And gave their tents as dwellings to the tribes of Israel.
56 But they tempted and vexed God, the Most High,[24]
And did not obey His precepts.[25]
57 They swerved, and revolted like their fathers,
And were unresponsive like a treacherous bow.[26]
58 They angered Him with their high-places,[27]
And provoked His jealousy with their +idolatrous+ images.
59 God heard it, and fell in a passion of anger,
And utterly abhorred Israel.
60 He spurned the dwelling at Shiloh,[28]
The tent He had pitched among men.
61 He surrendered His power[29] to captivity,
And His pride[29] to the hand of the foe.
62 He abandoned His people to the sword,
And raged against His inheritance.
63 Its young men were devoured by fire,
And no +nuptial+ songs sung to its maidens.
64 Its priests fell by the sword,
And its widows could not lament.[30]
65 Then the Lord awoke as a sleeper +awakes+,
Like a hero overpowered by wine;
66 He smote His foes in the rear,[31]
And on them inflicted eternal disgrace.
67 But He despised the House of Joseph,
And of the tribe of Ephraim would He know nothing.
68 He chose out the tribe of Judah,[32]
Mount Zion, which He loves,
69 Built like . . . . His sanctuary,
Like the earth He has founded for ever.
70 He chose out David, His Servant,
And took him from the folds of the flocks,[33]
71 From following after sucking ewes He fetched him away
To tend[34] Jacob, His people,
And Israel, His inheritance.
72 He tended them with an upright heart,[35]
With a prudent hand he led them.

Psalm 79.

Psalm of Asaph.

79, 1 HEATHENS, O God, have pressed into Thine inherit-
Thy holy Temple have they defiled,[1] [ance,
They have laid Jerusalem in ruins.
2 They have given the dead bodies of Thy Servants
As food to the birds of the air,
The flesh of Thy pious ones to the wild beasts of the field;[2]
3 They have poured out their blood like water,
Round about Jerusalem, and there is none to bury them.[2]
4 We are become a scoff to our neighbors,
The derision and scorn of those round about us.[3]

5 How long, O JHVH? wilt Thou be angry for ever?
Shall Thy jealousy burn like fire? [Thee!
6 Pour Thine anger over heathen, who do not acknowledge
Over kingdoms that do not invoke Thy Name![4]
7 For ‹they› have consumed Jacob,
And made desolate his dwelling.[4]
8 Remember not against us the sins of our forefathers,[5]
May Thy compassion soon come to meet us,
For deep is our misery.

9 Aid us, O God, our Help,
For the sake of the glory of Thy Name!
Save us, and forgive us our sins,
For the sake of Thy Name!
10 Wherefore should the heathen say:
Where is their God?
Let there be wreaked on the heathen, in our presence,
Revenge for Thy Servants' blood which has been shed!
11 Let the moan of prisoners come before Thee! [to death!
According to Thy great power ‹free› those who are doomed
12 Repay sevenfold to our neighbors, +enough to fill+ the bosoms
of their +garments,+[6]
The calumnies wherewith they have calumniated Thee, O
[Lord.
13 Then we, Thy people and the flock of Thy pasture,
Will eternally thank Thee,
And rehearse Thy glory for ever and ever.

Psalm 80.

For the ›Liturgy. To ‹the tune of› The Lilies of the Law‹.[1]
Of Asaph. Psalm.

80, 1 SHEPHERD of Israel, hear!
O Thou who leadest Joseph like a flock!
Shine forth, O Thou who art throned above Cherubs!
2 For Ephraim,[2] and Benjamin, and Manasseh[2]
Awaken Thy strength,
And march forth to our help!
3 Do Thou restore us again, O God!
Let Thy face shine, that we may be helped!

4 O JHVH! God Sabaoth! [of Thy people?
How long wilt Thou be enraged notwithstanding the prayers
5 Thou feedest them with the bread of tears,
And givest them tears to drink by the measure.
6 Thou makest us the butt of our neighbors,
And our enemies keep up their scoffs.
7 Do Thou restore us again, O God Sabaoth!
Let Thy face shine, that we may be helped!

8 Thou didst lift up a grape vine[3] in Egypt,
Thou didst drive away people, and plant it;
9 Thou madest a clear space before it; it took root,
And filled up the land.
10 The mountains were covered with its shadow,
And the cedars of God with its branches.
11 To the sea it extended its tendrils,
And its shoots to The River.[4]
12 Why hast Thou torn down its fences,
So that all who pass that way do pluck it?
13 The wild boar roots it up,
It is food for the beasts of the field.
14 O God Sabaoth, turn Thou again!
Look Thou from heaven, and behold!
15 Take this vine as Thy charge, | and ‹replant it›.
That which Thy right hand has planted[a]—
16 ‹They have› burnt ‹it› with fire, ‹they have› hewn ‹it› down;
Before the menace of Thy face may they perish!

80, 15 [a]and over the son whom Thou hast ‹chosen›[5] for Thyself[6]

80, 17 Be Thine arm over the man[7] of Thy right hand!
Over the man[7] whom Thou hast ‹chosen›[5] for Thyself,
18 Who has not swerved from Thee.
Preserve our lives, that we may confess Thy Name.
19 Do Thou restore us again, O JHVH, God Sabaoth!
Let Thy face shine, that we may be helped!

Psalm 81.

For the ‹Liturgy›. On ‹Gittith›.[1] Of Asaph.

1 GIVE joyous shouts to God, our Strength,
Shout to the God of Jacob!
2 Let stringed instruments and timbrels sound!
Both the sweet cittern and the harp!
3 At new moon blow the horn,
At full moon, on the day of our festival.[2]
4 For this is Israel's duty,
An ordinance of the God of Jacob.
5 He made it a law in Joseph,[3]
At the departure ‹from› the land of Egypt.
* * * * * * * * * * * * * * *[4]
Speech of one whom I knew not, did I hear:—
6 "I relieved thy shoulders of the burden,
Thy hands were freed from the basket. [thee out,
7 Amidst ‹the throng of› distresses thou calledst, and I plucked
I answered thee from the covert of thunder›-clouds‹,
I proved thee at the waters of Meribah.[5] *Selah.*
8 Hear, O my people, I will warn thee,
O Israel, would that thou mightest hear me!
9 There must be in the midst of thee no strange god,
No foreign god must thou worship.
10 I am JHVH, thy God, who brought thee from Egypt.
Open wide thy mouth,—I will fill it."

11 But my people hearkened not to my voice,[6]
And Israel would none of me,[7]
12 So I resigned them to their stubborn heart,
That they might follow their own counsels.
13 Oh, that my people would hear me,
That Israel would walk in my ways!

81,14 Right soon would I make their foes bow,
And turn my hand against their oppressors.
15 ‹Their› haters would have to fawn on ‹them›,
While their time would for ever endure.
16 ‹I› ‹would› feed ‹them› with the marrow[8] of wheat,
And with ‹droppings› from the honey+comb+ sate ‹them›.

Psalm 82.[1]

Psalm of Asaph.

1 IN the heavenly assembly, lo, God stands forth,
And the gods +there+ He arraigns:—
2 "How long will ye judge unjustly,
And take the side of the wicked? *Selah.*
3 Plead ye the cause of the weak[2] and the orphan;
Do justice to the oppressed and the poor.[2]
4 Rescue the weak and the wretched,
Pluck them from the grasp of the wicked!"
5 They[3] have neither knowledge nor sense,
They[3] wander in darkness;
All foundations of the world[4] are shaking.
6 I say:[5] Ye are gods,
Sons of the Most High are ye all—
7 And yet ye shall die as men die,
Like any of the +mortal+ princes shall ye fall.
8 Arise, O God! judge Thou the earth;
For Thou ‹rul›est over all heathen.

Psalm 83.

Song. Psalm of Asaph.

1 GRANT Thou Thyself no rest, O God,
Be not silent, and be not quiet, O God!
2 For lo! Thine enemies rage,
And high do Thy haters carry their heads.
3 They take crafty counsel against Thy people,
And conspire together against Thy chosen[1] ones.
4 "Come!" say they, "we will destroy them, so that as a people they shall cease to be,
And the name Israel be no longer mentioned."

83,5 They conspire together with one consent,
And against Thee they confederate.
6 The kinsmen of Edom and the kinsmen of Ishmaelites,
Moab and the Hagarenes,[2]
7 Gebal,[2] and Ammon, and Amalek,
Philistines, with the inhabitants of Tyre.
8 The Assyrians[3] also join themselves to them,
And furnish aid to the Sons of Lot.[4] *Selah.*

9 Deal with them as with the Midianites,[5]
With Sisera,[6] and with Jabin[7] at the torrent of Kishon,[8]
10 Who were destroyed ‹as› ⁺those⁺ at En-‹Harod›,[9]
Dung were they for the land.
11 Make their princes like Oreb and Zeeb,[10]
All their chiefs like Zebah and Zalmunna.[11]
12 Because they said: We will take in possession
The fields of God![12]
13 O Thou, my God, make them like chaff,
Like straw before the wind!
14 As fire burns up the forest,
And as a flame sets mountains ablaze,
15 So pursue them with Thy tempest,
And terrify them with Thy hurricane!
16 Fill their faces with dishonor,
Till they ⁀seek[13] Thy Name, O JHVH!
17 To shame and to horror may they be committed for ever!
Let pallor spread over their features, and may they perish!
18 And learn that Thou alone art called JHVH,
The Most High over all the world.

Psalm 84.

For the ⁺Liturgy⁺. On ⁺Gittith⁺.[1] Of the Sons of Korah. Psalm.

1 HOW lovely are Thy dwelling-places,[2]
O JHVH Sabaoth!
2 My soul longs, pines,
For the courts of JHVH;
My body and my soul sing for joy
Toward the living God!
3 Even the little bird has found a home,[3] and the ⁺dove⁺ a [nest for herself,
Wherein she keeps her young:

84 Thine altars, JHVH Sabaoth,
My King and my God!
4 Happy they, who dwell in Thy house,
Who praise Thee all the day long! *Selah.*

5 Happy the men, of whom Thou art the strength,
To whom a ‹pilgrimage› is never out of their mind.[4]
6 ǂ+When+ they go through the Valley of Baca,[5] ‹He› makes it
+for them full of+ springsǂ,
He clothes ǂMorehǂ[6] with blessings.
7 At every step their strength increases,[7]
‹They› appear before God in Zion.
8 O JHVH, God Sabaoth, hear my prayer,
Heed it, O God of Jacob! *Selah.*

9 O Thou, our Shield! behold, O God!
Look on the face of Thine anointed![8]
10 Better is a day in Thy courts than elsewhere a thousand.
Rather would I stand at the threshold of the house of my
Than dwell in the tents of wickedness.[9] [God
11 For Sun and Shield is JHVH, God;
Grace and majesty JHVH imparts;
He denies not prosperity to those who live honestly.
12 O JHVH Sabaoth!
Happy the man who trusts in Thee!

Psalm 85.

For the ‹Liturgy›. Of the Sons of Korah. Psalm.

1 THOU hast taken Thy land into favor, O JHVH,
Thou hast turned the captivity[1] of Jacob!
2 Thou hast canceled the transgressions of Thy people,
All its sins hast Thou forgiven. *Selah.*
3 Thou hast withdrawn all Thy rage,
Diverted the heat of Thine anger.

+In the bygone days of distress we said+:
4 Restore[2] us again, O God, our Help!
Break off Thy displeasure against us!
5 Wilt Thou be wrathful with us for ever?
Wilt Thou continue Thine anger for all future time?

85, 6 Wilt Thou not +rather+ permit us to live again,
So that Thy people may rejoice in Thee?
7 Let us behold Thy goodness, O JHVH,
Vouchsafe us Thy help!

8 Fain would I hear what ‡God‡ JHVH speaks;[3] [ones, 5
For He will speak welfare for His people and His pious
Lest, at last, they sink into folly![4]
9 Verily, His help is nigh those who fear Him,
So that His Glory[5] dwells in our land.
10 Love and faithfulness meet each other, 10
Righteousness and peace kiss each other!
11 Faithfulness springs out of the earth,
And righteousness looks down from heaven!
12 JHVH gives blessing,
And also our land yields its increase. 15
13 Righteousness blossoms up before Him,
And ‹welfare› in the print of His feet.[6]

Psalm 86.

Prayer of David.

1 BOW down Thine ear, O JHVH! 20
Answer me; I[1] am wretched and poor!
2 Preserve my life, for I am pious!
Aid Thy Servant, my God,
Who trusts in Thee!
3 Be gracious to me, O Lord, 25
For to Thee do I call all the day.
4 Rejoice the soul of Thy Servant,
Because for Thee, O Lord, am I longing;
5 For Thou, O Lord, art good, and ready to forgive,
And of abundant clemency to all who call upon Thee. 30
6 Hearken to my prayer, O JHVH,
Heed the cry of my supplication!
7 I call upon Thee when in distress,
For Thou answerest me.
8 Among gods there is not Thine equal, O Lord, 35
And there are no +works+ equal to Thy works.
9 All the heathen whom Thou hast made
Will come, and fall down before Thee, O Lord,
And glorify Thy Name.

86, 10 For Thou art great, and doest wondrous things,
Thou art God alone.

11 Show me Thy way, O JHVH,
That I may walk in Thy truth;
Direct my heart solely to fear Thy Name.
12 I thank Thee, O Lord, my God, with my whole heart,
And will glorify Thy Name for ever.
13 For great is Thy loving-kindness toward me,
Thou hast saved my life out of the depths of Sheol.

14 O God, the insolent rise against me,
A rabble of the violent seek my life;
Thee they have not before their eyes.
15 But Thou, O Lord, art a pitiful and gracious God,
Long-suffering and plenteous in mercy and truth.
16 Turn Thyself toward me, and be to me gracious!
Give Thy strength to Thy Servant,
Aid the son of Thy handmaid!
17 Work in my behalf some token for good,
That my haters may see with shame
That Thou, O JHVH, dost aid me, and comfort me!

Psalm 87.[1]

Of the Sons of Korah. Psalm. Song.

1 +HOW fair is the city of God+
Which He has founded on holy mountains!
2 JHVH loves the gates of Zion
More than all dwellings of Jacob.
3 ›Glorious things are told of thee‹,
O thou city of God! *Selah.*
4 ›Natives of Rahab[2] and Babylon,
Of Philistia and Tyre, and even of Cush,
Are one and another my followers‹;
5 But every one calls Zion his ‹mother›,
And of it is every one native.[3]
He Himself, the Most High, keeps it.
6 JHVH writes in the Book of Nations:[4]
This one is native +here and that one+ there, *Selah.*
But, ‹gentle or simple› —
The ‹home of them› all is in thee, +O Jerusalem+!

Psalm 88.[1]

Song. Psalm of the Sons of Korah. For the ‹Liturgy. To be sung to ‹the tune of› 'Sickness' &c.›.[2] Maskil of Heman, the Ezrahite.

88, 1 O Jhvh, God, my Help,
Da‹il›y do I cry at night before Thee.
2 Let my prayer come before Thee,
Incline Thine ear to my wailing!
3 For my soul is sated with sorrows,
And my life stands close before Sheol.
4 I am reckoned already with those who have gone to the pit,
I am like a man without help;
5 With the dead ‹am I reckoned›,
Like the slain who lie in the grave,
Whom Thou dost no longer remember,
And who are snatched out of Thy hand.
6 Into the deepest deep hast Thou plunged me,
Into darkness, into floods ‹of the sea›.
7 Thy wrath lies heavy upon me,
Thou hast ‹summoned up› all Thy billows. *Selah.*
8 Thou hast put my acquaintance far from me,
Thou hast made me to them an abhorrence.
I am imprisoned, and cannot come forth.
9 Mine eyes are wasted with sorrow;
I call Thee continually, O Jhvh;
To Thee do I stretch out my hands.
10 Wilt Thou for the dead work a wonder?
Will shades rise to render Thee thanks? *Selah.*
11 Do they tell in the grave of Thy goodness?
Of Thy faithfulness, in the world down below?
12 Can Thy wonders be made known in the darkness?
And Thy righteousness in the land of oblivion?
13 And I—to Thee, Jhvh, I cry;
In the morning my prayer goes to meet Thee.
14 Wherefore, O Jhvh, dost Thou disdain my soul?
And veilest Thy countenance from me?
15 Wretched am I, and dying of . . . .
The dread of Thee weighs on me heavily; I ‹faint›.
16 The fires of Thy wrath go over me,
Thy terrors have stricken me dumb;
17 They surround me, like water, all day,
They all beset me together.

88, 18 Thou hast removed from me friends and companions,
My acquaintance are darkness ⁺and Sheol⁺

* * * * * * * * * * * * *
* * * * * * * * * * * * *

Psalm 89.

Maskil of Ethan, the Ezrahite.

1 THE gracious acts[1] of JHVH I will chant for ever,
Thy faithfulness will I proclaim with my mouth to all
2 I say: For ever will grace be renewed, [generations.
Firm as the heavens stands Thy faithfulness.[2]
3 ‹Thou hast› made a covenant with ‹Thy› chosen one,
And sworn to ‹Thy› Servant, David:
4 "I vouchsafe continuance for ever to Thy descendants,
And in perpetuity I build Thy throne!" *Selah.*
5 In heaven Thy wonderful acts are praised, O JHVH,
And Thy faithfulness in the assembly of the holy ones.[3]
6 For who on the height can be put beside JHVH?
⁺Who⁺ is His equal among the Sons of God?
7 A God to be feared in the great council of holy ones,[3]
And exalted above all who are round about Him.
8 O JHVH, God Sabaoth!
Who is strong, JAH, like Thee?
And Thy faithfulness round about Thee * * * *
9 Thou art lord over the arrogant sea;
When its surges roar, Thou hushest them.
10 Thou hast crushed Rahab[4] in pieces, like one who is slain,
With Thy strong arm Thou hast scattered Thy foes.
11 The heavens are Thine, and Thine the earth;
The earth and its fulness Thou hast founded.
12 The North and the South Thou hast created;
Tabor[5] and Hermon[6] praise Thy Name.
13 Thine arm, it is full of power;
Thy hand, it is mighty; Thy right hand, it is triumphant.
14 Righteousness and justice are the foundation of Thy throne,
Love and faithfulness go before Thee.
15 Happy the people, who know the festival shout,
Who walk, O JHVH, in the light of Thy countenance;
16 Who continually rejoice on account of Thy Name,
And through Thy righteousness are placed above ⁺others⁺.

89, 17 For Thou art their proud adornment,
And through Thy grace ‹they› walk with faces uplifted.[7]
18 For JHVH is our Shield,
The Holy One of Israel our King.

19 Aforetime, in a vision, Thou didst speak to Thy trusted one,[8]
And say: I have laid on a hero the +power to+ help,
I have raised up a youth from the people,
20 I have found David, my Servant,
I have anointed him with my holy oil;
21 With him shall my hand be +at all times+,
Him shall my arm make strong.
22 No enemy shall overreach him,
No wicked wretch humble him.
23 I break in pieces his oppressors before him,
His haters I smite.
24 My faithfulness and kindness are with him,
Through my Name his face is uplifted.[7]
25 I lay his hand on the sea,
His right hand on the rivers.[9]
26 He calls to me: "Thou art my father!
My God, and the Rock of my help!"
27 In return I make him the first-born,
The highest of kings of the earth.
28 I keep for him my kindness for ever,
My covenant with him stands firm.
29 I will make permanent his posterity for ever,
And his throne while the heavens last.
30 But if his sons forsake my Law
And do not follow mine injunctions,
31 If they hold not my laws sacred,
And do not keep my commandments,
32 Then I will punish their default with the rod,
And with stripes their transgression,
33 Yet from him will I not ‹take› my mercy,
And my faithfulness I will not break.
34 I will keep my covenant sacred,
And nothing change in the tenor of my vow.
35 Once have I sworn by my holiness;
Verily, to David will I keep my word!
36 His posterity shall endure to eternity,

89 And his throne as the sun before me.
37 Like the moon it shall last for ever ‹and ever,›
‹Like› the heavens * * * * * * enduring. *Selah.*

38 Yet Thou hast rejected and scorned us,
And given way to anger with Thine anointed,[10]
39 Thou hast shaken off the covenant with Thy Servant,
Thou hast profaned his diadem in the dust.
40 Thou hast broken through all his walls,
Thou hast laid in ruins his fortresses.
‹41 All those who pass +that+ way despoil him,
He is become a mock to his neighbors.
42 Thou hast sustained the hand of his oppressors,
Thou hast made all his foes rejoice.
43 Thou hast made . . . . his sword retreat,
And hast not held him upright in battle.
44 Thou hast put an end to his splendor,
And hurled his throne to the ground.
45 Thou hast shortened the days of his youth,
And hast wrapped him about with disgrace. *Selah.*

46 How long, O JHVH? Wilt Thou hide Thyself for ever?
+How long+ will Thy wrath burn like fire!
47 Remember, ‹O Lord›, what life is!
And on what fleeting foundations Thou hast created mankind![11]
48 Where is the man who has lived, and did not see death,
Who could save his life from the hand of Sheol? *Selah.*
49 Where is Thine ancient kindness, O Lord,
Which, in Thy faithfulness, Thou didst swear unto David?
50 Remember, O Lord, the insults to Thy Servants
. . . . . .
51 Whereby Thy foes insult, O JHVH,
Whereby they insult the footsteps of Thine anointed.[12]

Praised be JHVH to all eternity! Amen, Amen!

Book 4

Psalm 90.

Prayer of Moses,[1] the Man of God.

90, 1 LORD, Thou art our Refuge
In all generations.
2 Before mountains were born,
Before earth and world ‹were› brought forth,
From everlasting to everlasting Thou art God.
3 Thou turnest man again to dust,
And sayest: "Return, ye children of men!"[2]
4 A thousand years are in Thy sight
+But+ as yesterday when it is past,
And as an hour in the night.
5 ‹The generation› ‹of men is +ever+ shifting›,
They are[a] like the herb which springs anew,
6 Which shoots up in the morning, and thrives,
And in the evening it fades and withers;
7 Under Thy displeasure we perish,
Under Thine anger are we benumbed.[3]
8 Thou placest our sins[4] before Thee,
Our secretest act in the light of Thy face;
9 Under Thy fury all our days vanish,
We bring our years to an end like a thought.

10 Our life lasts seventy years,
Or, at the most, eighty,

90, 5 [a]in the morning

90 And its unrest is toil and emptiness;
For it passes away swiftly, and we take our flight.
11 +Yet+ who apprehends the weight of Thine anger?
‹Who› is terrified at ›the power‹ of Thy fury?
12 Teach us, therefore, to number our days,
That we may ‹enter the gateway› of wisdom.

13 Return, O JHVH! how long!
Be gracious again to Thy Servants!
14 Satisfy us at morn[5] with Thy goodness,
That we may rejoice ‹and be glad all our days.
15 Give us joy for as long as Thou hast given us affliction,
For as many years of misfortune as we have lived through.
16 Let Thy deeds be discerned by Thy Servants,
And Thy majesty by their children!
17 May the favor of JHVH, our God, be upon us!
Support Thou the work of our hands![a]

Psalm 91.[1]

1 ‹THOU› who sit‹test› under the shelter of the Most High,
Who abides‹t› in the shadow of the Almighty,
2 Say ‹thou› to JHVH: "My Refuge and my Fortress,
My God, in whom I trust!"
3 For He delivers thee from the snare of the fowler,
From the destroying pestilence.
4 He covers thee with His pinions
And under His wings canst thou hide;
His faithfulness is a shield and a defense.
5 Thou needest not be afraid of terror at night,
Of arrows which fly by daylight,
6 Of pestilence which creeps in darkness,
Of sudden death which surprises at noonday.
7 Should a thousand fall at thy side
And ten thousand at thy right hand,—
Near thee it never comes.
8 Thou needest but to look with thine eyes
And behold the reward of the wicked.[2]

90, 17 [a]upon us, support Thou the work of our hands[6]

91,9 For JHVH is ‹thy› Refuge,
Thou hast made the Most High thy Stronghold.
10 No misfortune shall befall thee,
No calamity come nigh thy tent;
11 For He commands His angels concerning thee,
To keep thee in all thy ways;
12 They bear thee up on their hands,
That thy foot may not strike on a stone.
13 Thou wilt tread on the lion and adder,
Thou wilt trample young lions and dragons.

14 For +JHVH says+: He cleaves to me, and I deliver him;
I place him in safety because he knows my Name;
15 He calls me, and I answer him;
I am with him in danger,
I free him, and bring him to honor,
16 With long life do I satisfy him,
And give him joy with the sight of my help.

Psalm 92.[1]

Psalm, Song, for the Sabbath day.

1 DELIGHTFUL it is to praise JHVH!
To sing praises to Thy Name, O Thou Highest;
2 In the morning to proclaim Thy goodness,
And in the night Thy faithfulness;
3 With the +harp of+ ten strings and the lute,
With resounding +chords+ on the cittern.
4 For Thou hast gladdened me, O JHVH, by Thy deeds,
Because of the work of Thy hands I will greatly rejoice.
5 How great are Thy works, O JHVH!
Very deep are Thy thoughts.[2]
6 It is not discerned by a dullard,
Nor understood by a fool:
7 That the wicked shoot up like grass,
And all evil-doers bud forth—
Only to be rooted out for ever.

8 But Thou, ...
* * * * * * for ever, O JHVH,



To face p. 98

Psalms

PALM TREES

(Ps. 92, 12)

92,9 For Thy foes, O Jhvh,
Thy foes are perishing,
And all evil-doers are scattered.
10 My horn[3] juts on high like that of a unicorn;
I am bedewed with fresh oil.
11 Mine eyes feast themselves on my ‹foes›, [up against me.[a]
And mine ears hear +with joy the downfall of+ those who rise
12 The righteous buds forth like a palm tree,
He grows like a cedar of Lebanon;
13 Planted in the house of Jhvh.[4]
They flourish in the forecourts of our God;
14 Even in old age they bud forth afresh,[5]
They are full of sap, and grow green;
15 To show forth that Jhvh is just,
My Rock, and in Him is no wrong.

Psalm 93.

JHVH has assumed the sovereignty, He has clothed Him-[self with majesty,
Jhvh has clothed Himself, He has girded Himself with [strength,
And firm stands the world,[1] unshaken.
2 Firm stands Thy throne from of old;
From eternity art Thou!
3 The streams lifted up, O Jhvh,
The streams lifted up their roar,
The streams lift up[2] their tumult,
4 +But+ ‹mightier› than the thundering billows,
Mightier ‹than› the breakers of the sea is Jhvh on high!
5 Firm indeed are Thy commands.
Holiness befits Thy house, O Jhvh, for all time.

Psalm 94.

O Jhvh, Thou God of vengeance!
Thou God of vengeance, appear!
2 Thou Judge of the earth, arise!
Requite the haughty!
3 O Jhvh, how long shall the wicked,
How long shall the wicked exult?

92,11 [a]the wicked

94, 4 Arrogant speeches are uttered,
All evil-doers are boastful.
5 They trample Thy people,[1] O Jhvh,
Thine inheritance do they abuse.
6 The widow[2] and the sojourner[2] they kill,
The orphans[2] they murder.
7 They say: Jah sees it not,
The God of Jacob notes it not.
8 Be discerning, ye dullards[3] among the people!
Ye fools,[3] when will ye get understanding?
9 He who devised[4] the ear, must He not hear?
Or He who formed the eye, must He not see? [punish?
10 He who ‹form›ed the peoples, must He not ‹be able to›
‹Should He not› ‹teach men knowledge›?
11 Jhvh knows that the devices of men
Are but emptiness.

12 Happy the man whom Thou chastisest, O Jah,
And, by Thy instruction, teachest
13 To hold himself calm[5] in the days of misfortune,
Till the pit has been dug for the wicked.
14 For Jhvh thrusts not His people away from Him,
His heritage He does not abandon.
15 For in the end must judgment be given for righteousness,
And ‹the future› be ‹theirs who are› upright in heart.

16 Who[6] rises up for my sake against reprobates,
Who stands by my side against evil-doers?
17 Were not Jhvh my Helper
My soul had soon dwelt in ‹the land› that is silent!
18 When I think that my foot is slipping,
Then Thy goodness, O Jhvh, supports me.
19 When cares crowd into my bosom,
Then Thy comfortings cheer up my soul.
20 Has the throne of wickedness Thee for an ally,
Which frames mischief against the right?
21 They lie in wait for the life of the righteous,
And pass condemnation on innocent blood.
22 But Jhvh is to me a protection,
My God is the Rock of my refuge.

94,23 And He requites them for their iniquity,
And for their badness utterly ruins them.
JHVH, our God, utterly ruins them.

Psalm 95.

1 COME! let us joyfully sing unto JHVH,
Let our shouts ring to the Rock of our help!
2 Let us come before His face with songs of thanksgiving,
With stringed instruments joyfully sing to Him!
3 For a great God is JHVH,
A great King, above all gods.
4 In His hand are the deeps of the earth,
To Him the heights of the mountains belong.
5 His is the sea; He made it;
The land His hands have fashioned.
6 Come, let us fall down and bow,
Kneel before JHVH, our Maker!
7 For He is our God,
And we the people whom He tends, and the flock of ‹His hand›.

* * * * * * * * * * * * *
To-day, if ye obey ‹my› voice,[1]
8 Harden not your heart, as at Meribah,[2]
As, on a time, at Massah[2] in the wilderness,
9 Where your fathers tempted me;
They put me to the proof, and also felt my power.
10 For forty years did I loathe that generation,
I said: They are a people perverted at heart,
They know not my ways;
11 Wherefore I swore in my wrath
That they never should enter my place of rest.[3]
* * * * * * * * * * * * * * *[1]

Psalm 96.[1]

96,1 SING to JHVH a new song!
Sing to JHVH, all the earth!
2 Sing to JHVH! praise His Name!
Proclaim day after day what a Help He has been!
3 Rehearse among the heathen His Glory,
Among all peoples His wonderful acts!

4 For JHVH is great, and highly to be praised,
Terrible is He above all gods.
5 For all the gods of the nations are idols;
But it is JHVH who made the heavens.[2]
6 Majesty and awe are before Him,
Power and glory in His sanctuary.

7 Ascribe to JHVH, ye families of peoples,[3]
Ascribe to JHVH honor and praise!
8 Ascribe to JHVH all honor due to His Name!
Bring gifts, and come into His forecourts!
9 Kneel ye before Him in holy adornment,
Tremble before Him, all the world!
10 Say among the heathen that JHVH has assumed the sovereignty;
And firm stands the world, unshaken;[4]
He judges nations with equity.
11 Let the heavens be glad! Let earth rejoice!
Let the sea roar, and the fulness thereof![5]
12 Let fields exult, and all that is therein!
Let all trees of the forest sing for joy
13 Before JHVH, because He is come!
He is come to judge the earth;
He judges the world with righteousness,
And nations in His faithfulness.[6]

Psalm 97.

1 JHVH has assumed the sovereignty; let the earth rejoice,
Let the multitude of countries be glad!
2 Clouds and darkness are round about Him,
Righteousness and justice are the foundation of His throne.
3 Fire went before Him,
And blazed about His ‹steps›.

97,4 His lightnings illumined the world;
The earth saw it, and feared.
5 The mountains melted like wax before JHVH,
Before the Lord of the whole earth.
6 The heavens proclaimed His righteousness
And all nations saw His majesty.

7 All adorers of images were brought to disgrace,
With their pride in their idols;
All gods cast themselves down at His feet.[1]
8 Zion heard it,[2] and was glad!
The cities of Judah rejoiced,
On account of Thy judgments, O JHVH!
9 For Thou, O JHVH, art most high above all the earth,
Thou hast shown Thyself exalted high above all gods.

10 JHVH love‹s those who› hate wickedness,
He guards the life of His godly ones,
He saves them from the hand of the wicked.
11 Light ‹arises› for the righteous,
Joy for the upright in heart.
12 Rejoice in JHVH, ye righteous!
And praise His holy Name!

Psalm 98.[1]

Psalm.

1 SING a new song to JHVH,
For He has done wonderful things.
His right hand has helped Him,
And His holy arm.
2 JHVH has made known His power to help,
And revealed His righteousness to the eyes of the heathen.
3 He has remembered His goodness and faithfulness
Toward the House of Israel.
All the ends of the earth have seen
The help our God has given.

4 Thou whole earth, hail JHVH with loud acclamations,
Break forth in rejoicings, and play!
5 With the cittern make music to JHVH,
With the cittern and sound of the harp,

98,6 With trumpets and blowing of horns
Hail JHVH, the King, with peals of rejoicing!

7 Let the sea roar, and the fulness thereof!
The world and they who dwell therein!
8 Let the streams clap their hands!
The mountains shout together for joy!
9 Before JHVH, because He is come to judge the earth;
He judges the world with righteousness,
And nations with equity.

Psalm 99.

1 JHVH has assumed the sovereignty, the people tremble;
He is enthroned on Cherubs, the earth ‹quak›es.
2 Great is JHVH on Zion,
And exalted above all nations.
3 Let ‹His› great and awful Name be praised!
Holy is He!
4 ‹Thou art a› king ‹who› loves justice;
Thou hast restored order;
Justice and righteousness in Jacob
Hast Thou administered.
5 Exalt JHVH, our God,
And fall down toward His footstool![1]
Holy is He!

6 Moses and Aaron among His priests,
And Samuel among those who invoke His Name,[2]—
They called to JHVH, and He answered them.
7 In the pillar of cloud He spoke to them.
They kept His decrees and the law He had given them.
8 O JHVH, our God, Thou didst answer them,
To them Thou wert a God who forgave,
But also for their sins took vengeance.
9 Exalt JHVH, our God,
And fall down toward His Holy mountain,
For holy is JHVH, our God!

Psalm 100.

Psalm of Thanksgiving.

100, 1 HAIL Jhvh, thou whole earth, with rejoicings!
2 Serve Jhvh with delight,
Come before Him with songs of gladness!
3 Acknowledge that Jhvh is God;
It is He who has made us, and [a]His[a] we are,
His people and the flock that He tends.
4 Enter His gates with thanks,
His courts with rejoicings!
Thank Him, praise His Name!
5 For Jhvh is good, His kindness is ever-enduring,
And His faithfulness for ever and ever.

Psalm 101.

Of David. Psalm.

1 FAIN would I sing of kindness and justice,
To Thee, O Jhvh, fain would I play;
2 I would give heed to the path of uprightness,[a]
I would fain live at home[1] with a good conscience;
3 I would take no base matter in hand.
The dealing of madmen I hate,
It shall not cleave to me;
4 A heart that is false shall remain far away from me;
I wish to know nothing of evil.
5 He who slanders his neighbor in secret,
Him I make dumb.
An arrogant and puffed up man I cannot abide.
6 My gaze is turned on those in the land who are faithful,
That they may dwell with me.
Whoso walks in the path of uprightness,
He it is who shall serve me.
7 He who practices deceit shall not dwell in my house;[1]
He who tells lies cannot stand in my presence.
8 Every morning will I destroy in the land all those who are [wicked,
And extirpate all evil-doers from the city of Jhvh.[2]

101, 2 [a] When wilt Thou come to me?

Psalm 102.

Prayer of the godly man, when he is in despair, and pours out to JHVH his lament.[1]

102, 1 HEAR, O JHVH, my prayer!
Let my clamor press through to Thee!
2 Veil not from me Thy face when I am distressed!
Incline Thine ear to me!
When I call, answer me swiftly!
3 For my days vanish ‹like› smoke,
And my bones glow like a brand.
4 Parched like the grass and withered, is my heart;
Yea, I forget to eat my bread.
5 Because of my moaning
My bones cleave to my skin.[2]
6 I am like a screech-owl in the wilderness,
I am become as an owl amid ruins.[3]
7 I am sleepless, and I ‹mourn›
Like a solitary bird on the roof.[3]
8 My enemies jeer at me all the day long,
Those who are mad against me, in their oaths use my name;[4]
9 Ashes I eat like bread,
With tears do I mingle my drink,
10 On account of Thine anger and fury;
For Thou hast raised me on high, and then hurled me away.
11 My days are like a lengthened shadow;
And I wither like grass.[5]

12 But Thou, O JHVH, art enthroned for ever,[6]
And Thy fame endures from age to age.
13 Thou wilt arise, and have compassion on Zion,[7]
It is time to be gracious to her, yea the set time[7] is [come.—
14 For Thy Servants dote on her stones,
And commiserate her ruins.[8]
15 Then will the heathen all fear the Name of JHVH,
And all kings of the earth Thy majesty,
16 When JHVH again builds up Zion,
And shines forth in His Glory,
17 +And+ turns Himself to +hear+ the prayer of the forsaken,
And does not despise their prayer.
18 This shall be recorded for future generations,
And a people yet to be created will praise JAH.

102, 19 Because JHVH has gazed down from His holy height,
And has looked from the heavens to the earth,
20 To hear the moans of the prisoner,
To free those who are doomed to death,[9]
21 That they may proclaim in Zion the Name of JHVH
And His praise in Jerusalem,
22 When nations gather together,
And kingdoms, to serve JHVH.[10]

23 He has . . . . broken ˢmyᵃ strength,
He has shortened my days.
24 O my God, I cry, take me not away in the midst of my [days!
Thy years endure through all generations;
25 Of old hast Thou laid the foundation of the earth,
The heavens are the work of Thy hands.
26 They vanish, but Thou endurest;
They all fade away like a garment;
Like a vesture Thou changest them, and they change.
27 But Thou remainest the same;
Thy years have no end.
28 The sons of Thy Servants shall abide,[11]
And their descendants be established before Thy face.

Psalm 103.[1]

Of David.

1 BLESS JHVH, O my soul,
And all that is ⁺deepest⁺ within me ⁺bless⁺ His holy [Name!
2 Bless JHVH, O my soul!
Forget not all His benefits.
3 Who has forgiven all thy trespasses,
And has healed all thine infirmities;
4 Who has redeemed thy life from the pit,
And has crowned thee with goodness and mercy.
5 Who has filled thy ˢmouthˢ[2] with what is good,
So that thy youth is renewed like the eagle's.[3]

6 JHVH executes righteousness
And justice for all who are oppressed.
7 He made known His ways to Moses,
His acts to the Sons of Israel.

103, 8 Merciful and compassionate is Jhvh,
Long-suffering and of great goodness.
9 He does not always chide,
He keeps not His anger for ever.
10 He does not treat us according to our sins,
Nor reward us according to our iniquities.
11 For as high as heaven is above the earth,
So great is His goodness to those who fear Him.
12 As far as the East is from the West,
So far has He removed our transgressions from us.
13 As a father loves his children,
So Jhvh loves those who fear Him.
14 For He understands our nature,
He knows that we are dust.
15 Man's life is like grass,
Like a flower in the field he flourishes;
16 When the wind passes over it, it is gone,
And the place thereof knows it no more.[4]
17 But the goodness of Jhvh is from everlasting to everlasting
over those who fear Him;
And His righteousness to children's children
18 Toward those who keep His covenant
And remember to obey His commandments.

19 Jhvh has established His throne in heaven,
And His dominion extends over all things.[5]
20 Bless Jhvh, ye angels of His,
Ye strong ones, who fulfil His word![a]
21 Bless Jhvh, all ye His hosts!
Ye Servants of His, who fulfil His will!
22 Bless Jhvh, all ye His works,
In all places of His dominion!
Bless Jhvh, O my soul!

Psalm 104.

1 BLESS Jhvh, O my soul!
O Jhvh, my God, very great art Thou,
Clad in majesty and awe!

103, 20 [a] to obey His word

104, 2 Thou coverest Thyself with light as with a mantle.
Thou stretchest out the heavens like a tent.
3 Thou framest out of water Thine upper stories,[1]
Thou makest clouds Thy chariot,
Thou ridest on the wings of the wind.
4 ‡Thou makest winds Thy messengers,
And flames of fire Thy servants‡.
5 Thou hast founded the earth on its pillars,
So that it may not be shaken for ever and ever.
6 Thou hast covered it with the deep as with a garment,
The waters stood above the mountains;
7 But at Thy menace they fled,
At Thy thunder they shrank together,
8 [a]To the place Thou hadst made ready for them.
9 A bound hast Thou set for them, which they dare not pass
Nor henceforth cover the earth.[2] [over,
10 Thou causest springs to flow in the valleys,
Between mountains they glide away;
11 They give drink to every beast of the field,
Wild asses +thereat+ quench their thirst;
12 Birds of the air build their nests on the banks,
And warble forth songs from the branches. [the mountains,
13 From Thine upper stories[1] +of clouds+ Thou givest drink to
And the earth is sated with the fruit of Thy works.[3]
14 Thou causest grass to grow for cattle,
And herb for the service of man,
So that bread may come forth from the earth,
15 And wine to cheer man's heart,
Oil to make his skin to shine,
And bread to strengthen man's heart.
16 The trees of JHVH are sated +with moisture+,
The cedars of Lebanon which He has planted,
17 Wherein birds build their nests,
The stork,[4] with its home in the cypress.
18 High mountains are for the wild goats,
And rocks are a hiding-place for marmots.[5]
19 Thou hast made the moon for appointed seasons;
The sun knows his journey home.

104, 8 [a] the mountains rose, the valleys sank

104, 20 Thou makest darkness, and it becomes night,
When all beasts of the wilderness rouse;
21 The lions roar after their prey,
And claim their food from God.
22 The sun rises, they retreat,
And stretch themselves out in their lairs;
23 Man goes forth to his work,
And to his labor until the evening.
24 How many are Thy works, O Jhvh!
Thou hast, in wisdom, created them all.
The earth is full of Thy creatures;
25 Yonder sea, far and wide so vast,
Wherein is a countless swarm,
Creatures small and great.
26 There ride the ships
And that Leviathan[6] which Thou hast formed, to play with
27 They all wait upon Thee [him.[7]
To give them their food in due season.
28 +What+ Thou givest to them, they gather;
Thou openest Thy hand, they feast;
29 Thou hidest Thy face, they are frightened;
Thou withdrawest their breath,[8] they die,
And turn again into dust.
30 Thou sendest forth Thy breath,[8] they spring into Being,
And Thou renewest the face of the earth.

31 Be Jhvh's Glory eternal!
Let Jhvh rejoice in His works!
32 He looks at the earth, it trembles;
He touches the mountains, they smoke.
33 I will sing to Jhvh as long as I live,
And play to my God while I have any being.
34 May my meditation please Him!
I find my joy in Jhvh.
35 Let sinners vanish from the earth,
And no wicked be therein any more![9]
Bless Jhvh, O my soul! []

Psalm 105.

‹[*Hallelujah!*]›

105, 1 THANK ye Jhvh, call upon His Name,
Make known among the peoples His deeds![1]
2 Sing to Him, play to Him,
Devoutly praise all His wonders!
3 Glory in His holy Name,
Let the heart rejoice of those who seek Jhvh!
4 Turn ye to Jhvh and to His Power,
Seek ye His face for evermore!
5 Remember the wonders which He has done,
His signs, and the judgments He has uttered,
6 Ye descendants of Abraham, His Servant,
Ye Sons of Jacob, His chosen one‹›!
7 He is Jhvh, our God,
His judgments +go forth+ over all the world.
8 He remembers His covenant for ever,
The word He has given, for a thousand generations,
9 Which He made with Abraham,[2]
And swore unto Isaac,[3]
10 And confirmed as law for Jacob,[4]
And as an eternal covenant for Israel,
11 Saying:—"To ‹you› do I give the land of Canaan,
As your heritage and possession."
12 When they were still few[5] in numbers,
Hardly to be counted, and not settled[6] in the land,
13 But wandered from people to people,
And from one kingdom to another,
14 He suffered no one to oppress them,
And for their sake punished kings,[7] +saying+:
15 "Touch[8] not mine anointed one□[9]
And do my prophet□[10] no harm!"
16 He decreed a famine[11] in the land,
And broke in pieces every staff[12] of bread.
17 He sent forth a man in advance:[13]
Joseph was sold as a servant.
18 They forced his feet into fetters,
+And+ he[14] was put into irons
19 Until what he had said was fulfilled,
And the command of Jhvh proved him.[15]

105, 20 The king sent and loosed him,
The ruler of peoples let him go free.
21 He made him the master over his house,
The ruler over all his possessions,[16]
22 So that he dared at will to fetter the nobles,
And to chastise the elders.
23 Israel came to Egypt,[17]
Jacob sojourned in the land of Ham;[18]
24 And He increased His people greatly,[19]
He made them stronger than their foes,[20]
25 Whose heart He turned to hate His people,
To practice craftiness[21] on His Servants.
26 He sent Moses, His Servant,
+And+ Aaron whom He had chosen;
27 <He> performed among them His signs[22]
And His wonders in the land of Ham.[a]
29 He turned their waters into blood,[24]
And killed their fishes.
30 Their land swarmed with frogs,
+Even+ in the chambers[25] of their kings;
31 He spoke, and there came flies,[26]
Gnats[27] throughout their dominion.
32 He turned their showers of rain into hail;[28]
Blazing fire[28] fell on their land.
33 He trampled their vines and fig-trees,
He broke in pieces the trees[29] in their dominion.
34 He spoke, and there came locusts
And grasshoppers without number,
35 Which ate up every herb in their land,
And ate up the fruit of their field.[30]
36 He smote all the first-born in their land,
The firstlings of all their strength.[31]
37 He led them forth +laden+ with silver and gold,[32]
And among their tribes was there no one that stumbled.[33]
38 The Egyptians rejoiced at their departure,
For a dread of them had fallen upon them.[34]
39 He spread out clouds as a covering,[35]
And fire to give light in the night.[36]

105, 28 [a] He sent darkness, and made it dark,
And they rebelled not against His words[23]

105, 40 They asked, and He brought quails,[37]
And satisfied them with the bread of heaven.[38]
41 He opened the rock, and water gushed forth,
A stream ran in the desert.[39]
42 For He remembered His holy word
+And+ Abraham, His Servant.[40]
43 Thus He led forth His people with rejoicing,
His chosen ones with shouts of triumph.[41]
44 He gave them the lands of the heathen,
And they inherited the fruit of the toil of the peoples,[42]
45 So that they might keep His commandments,
And observe His directions.[43]

Hallelujah!

Psalm 106.

Hallelujah!

1 GIVE thanks to Jhvh, for He is kind,
His goodness is ever-enduring.
2 Who can utter the great deeds of Jhvh,
Who can make known all His fame?
3 Happy are they who observe justice,
And o at all times practice righteousness.
4 Remember me,[1] O Jhvh, with the favor Thou showest Thy people,
Visit me with Thine assistance!
5 That I[1] may mark the prosperity of Thy chosen ones,
May rejoice in the joy of Thy people,
May glory with those that are Thine!
6 We have sinned like our fathers,
We have turned back, and wickedly acted.
7 Our fathers, in Egypt, disregarded His[2] wonders,
They were unmindful of the abundance of His[2] benefits,
And gave +Him+ offense at the sea.[3a]
8 Yet for His Name's sake He helped them
In order to show forth His might.
9 He menaced the Red Sea, and it was dried up.
He led them through the depths, as through pasture-land.[4]

106, 7 [a] at the Red Sea

106, 10 He saved them from the hand of the hater,[5]
And rescued them from the hand of the foe.[5]
11 The water covered their oppressors;
There was not a single survivor.
12 Then they believed His words,[6]
They sang His praise.[7]
13 *But* they soon forgot His deeds;
They did not await His decree.
14 They were seized with a lust[8] in the wilderness,
And tempted God in the desert.
15 He granted them what they asked for,
And sent them[9] — a wasting disease.[10]
16 In the camp they were envious[11] of Moses,
And of Aaron, the holy one of JHVH.
17 The earth gaped, and swallowed Dathan,
And closed over the crew of Abiram.[12]
18 Fire consumed their crew,
Flame scorched the wicked.
19 They made a calf at Horeb,
And worshiped a molten image.
20 They bartered their honor
For the image of a bull that eats grass.[13]
21 They forgot God, their Helper,
Who had done great deeds in Egypt,
22 Wonderful deeds in the land of Ham,[14]
Mighty deeds at the Red Sea.
23 Then He thought to extirpate them,
But Moses, His elect, facing Him, stepped into the breach,[15]
To turn aside His wrath, lest He should destroy them.
24 They scorned the land of delight,[16]
And believed not His word.
25 They murmured[17] in their tents;
They hearkened not to the voice of JHVH.
26 Then He swore to them, with uplifted hand,
That He would let them perish in the wilderness[18]
27 And would *scatter* their descendants among the heathen,
And disperse[19] them through the lands.[20]
28 They joined themselves to Baal-Peor,[21]
And ate the sacrifices of the dead.[22]
29 They gave offense with their doings,
And among them the plague broke out.

106, 30 Then Phinehas stood up, and executed judgment,[23]
And the plague was checked.
31 It was counted to him for righteousness,[24]
Unto all generations for ever.
32 They provoked anger at the water of Meribah,[25]
And on their account it fared ill with Moses;[26]
33 For they[27] angered His[28] spirit,
And he[29] spoke unadvisedly with his lips.[30]
34 They did not root out the peoples,[31]
As JHVH had commanded them.[32]
35 They mingled[33] themselves with the heathen,
And accustomed themselves to their doings.
36 They did obeisance to their idols,
Which became to them a snare.[34]
37 They sacrificed their sons
And their daughters to demons;[35]
38 They poured out innocent blood,[a]
So that with blood+-guiltiness+ the land was polluted.
39 They became unclean in action,
And practiced idolatry.[37]
40 Then JHVH's wrath was kindled against His people,
And His heritage became to Him an abhorrence.
41 He gave them into the hand of the heathen,
And their haters ruled over them;
42 Their foes oppressed them,
And they had to bow themselves under their hand.
43 Many times did He save them,
But headstrong they kept to their counsel;
And ◦wasted away◦ in their iniquity.
44 But He regarded their need,
When He heard their wailing;
45 For them He remembered His covenant,
And relented, according to His great goodness,
46 He caused them to meet with compassion
From those who had carried them captive.[38]

47 Help us, O JHVH, our God,

106, 38 [a] The blood of their sons and their daughters,
Whom they sacrificed to idols of Canaan,[36]

106 And gather us in from the heathen,[39]
To give thanks to Thy holy Name,
And to find our pride in Thy praise!



[*everlasting,*

48 *Praised be* JHVH, *the God of Israel, from everlasting to*
And may all people say: Amen, Hallelujah![40]



Book 5

Psalm 107.

107, 1 GIVE thanks to JHVH, for He is kind,
His goodness is ever-enduring! [JHVH,
2 Thus may say those who have been rescued by
Whom He has rescued from the hand of the foe,
3 And gathered together from ⁺many⁺ lands,
From East and West, from North and ‹South›.

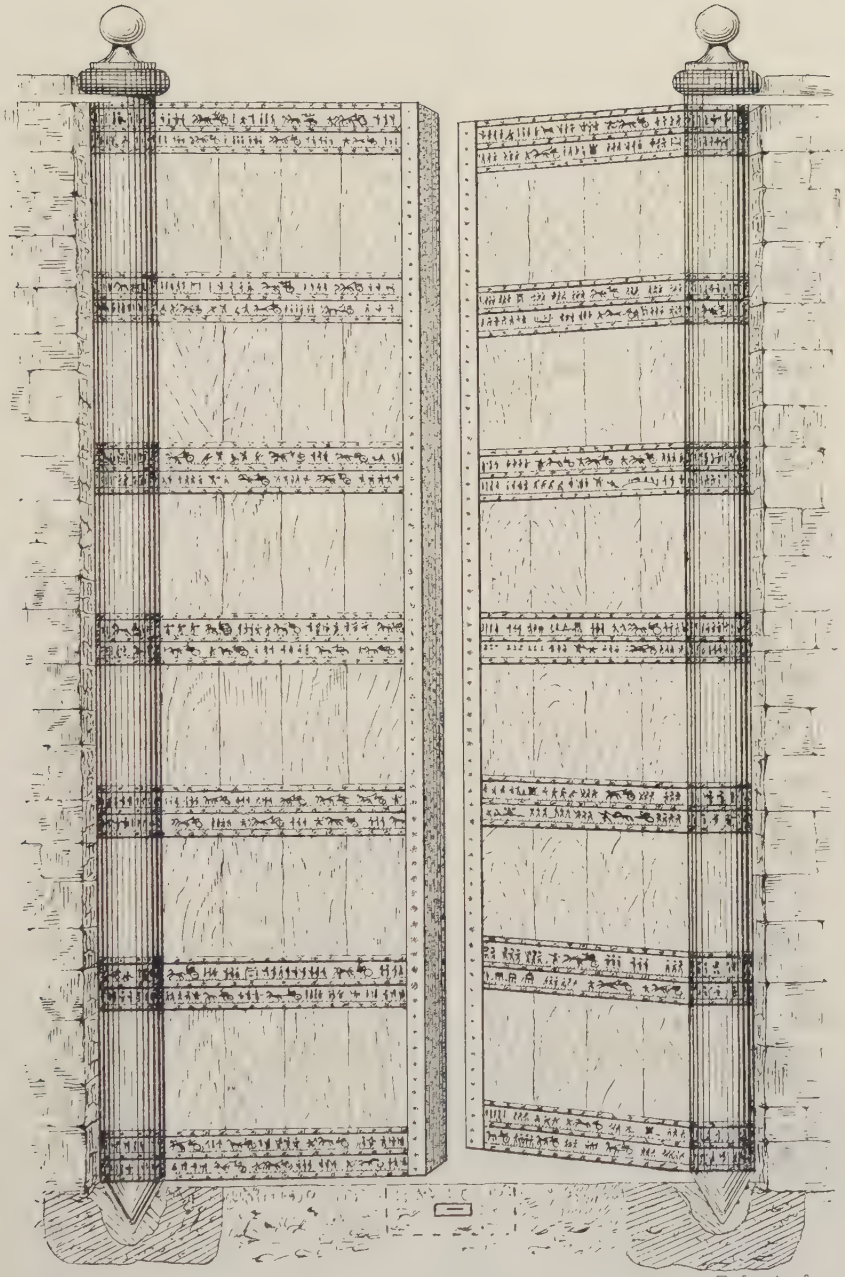
4 They[1] ⁺who⁺ wandered in the wilderness, in the path-
And found not a city to dwell in, [⁺less⁺ desert,
5 Hungry and thirsty,
Their soul fainting within them,—
6 When they cried to JHVH in their trouble,
He delivered them from their distresses,
7 He brought them on the right road,
To reach a city to dwell in.
8 May they give thanks to JHVH for His goodness,
And for the wonders ⁺which He does⁺ for man;
9 For He satisfies the soul that is longing,
And the soul that is hungry He has sated with good.

10 They who sat in gloom and in darkness,
Fettered in affliction and iron,[2]
11 Because they resisted the commandments of God,
And refused the counsel of the Most High;
12 He bowed down their heart with sorrow,
They stumbled, and there was no one to help them,—
13 When they cried to JHVH, in their trouble,
He rescued them from their distresses,

107, 14 He led them forth from gloom and darkness,
He burst their bands asunder.
15 May they give thanks to JHVH for His goodness,
And for the wonders +which He does+ for man;
16 For He has broken to pieces gates of bronze,[3]
And cut bolts of iron asunder.

17 They who ‹languished› +in sickness+[4] through their sinful
And suffered because of their iniquities, [behavior,[5]
18 Loathed all manner of food,
And came close to the gateway of death,—
19 When they cried to JHVH in their trouble,
He rescued them from their distresses;
20 He sent forth His word for their healing,[6]
And let them escape from the pits wherein they lay.
21 May they give thanks to JHVH for His goodness,
And for the wonders +which He does+ for man;
22 And offer the sacrifice of thanksgiving,[7]
And rehearse His deeds with shouts of joy.

23 They who sail the deep in ships,[8]
Trafficking over great waters,
24 Saw the works of JHVH,
And His wonders on the deep.
25 He spoke, and caused the stormy wind to rise,
Which tossed the billows on high;
26 They mounted to the sky, they went down to the depths.
Their courage melted away in their distress,
27 They reeled and staggered like men who are drunk,
And were at their wits' end,—
28 When they cried to JHVH, in their trouble,
He brought them out of their distresses;
29 He hushed the storm to a gentle whisper,
And the billows kept silence;
30 They were glad, because they[9] were quiet,
And He led them to the desired ‹haven›.
31 May they give thanks to JHVH for His goodness,
And for the wonders +which He does+ for man;
32 May they extol Him in the assembly of the people,[10]
Praise Him in the company of the elders.[10]



To face p. 118

GATES OF BRONZE

(See p. 206, l. 10)

107,33 He turns streams into desert,
And fountains into parched ground,[11]
34 A land of fruit into a salt waste,[12]
Because of the wickedness of those who dwell therein.
35 He turns deserts into pools of water,
And parched ground into fountains;
36 There He settles the hungry,
That they may establish a city to dwell in,
37 Sow fields, and lay out vineyards,
And gather the fruits of the harvest;
38 He blesses them, so that they greatly increase,
And He suffers not their cattle to decrease.
40 He pours out contempt upon nobles,
And in pathless deserts makes them wander astray,
39 So that they are minished, and brought low,
By oppression of evil and sorrow.
41 But the poor man He lifts out of his misery,
And increases his kindred like a flock of sheep.
42 The upright see it, and are glad,
And all wickedness closes its mouth.

43 Whoso is wise, let him give heed to these things,
And lay the good deeds of JHVH to heart.

Psalm 108.[1]

Song. Psalm of David.

1 MY heart is steadfast, O God!
I will sing and play.
2 «Awake», my soul![2] awake, harp and cittern!
I will awaken the dawn!
3 I extol Thee, O JHVH, among the peoples,
I sing Thy praises among the nations.
4 For high as the heavens is Thy goodness,
Up to the skies Thy faithfulness.
5 Arise above the heavens, O God,
Above the whole earth in Thy majesty!

6 So that Thy friends will be saved;
Help with Thy right hand, and answer us!

108,7 God has said in His sanctuary:
I will triumph, I will divide Shechem,
And measure out the Valley of Succoth.
8 Gilead is mine, and mine is Manasseh,
Ephraim is the defense of my head,
Judah my sceptre;
9 Moab is my basin,
On Edom I throw away my shoe,
Over Philistia I raise the shout of victory.—
10 Who conducts me to a ›firm-set city‹.
Who leads me to Edom?
11 Hast Thou not cast us off, O God,
And wilt Thou not march forth, O God, with our hosts?
12 Give us help against the enemy,
For vain is the help of man.
13 God before, we shall conquer,
It is He who will tread down our foes!

Psalm 109.

For the ›Liturgy‹. Psalm of David.

1 O GOD, my Glory, be not silent!
2 For they open the mouth of wickedness and lying [against me,
They utter false speeches against me,[1]
3 With words of malice do they encircle me,
And fight against me without any cause;
4 In return for my love, they persecute me,
. . . . . .
5 And ‹repay› me evil for good,
And hatred for my love.

6 Give power to a wicked man over him,
And let Satan stand at his right hand![2]
7 From trial[3] let him go forth condemned,
And his prayer become sin![4]
8 Let his days be few!
Let another ›man‹ seize his possessions!
9 Be his children orphans,
And his wife a widow!
10 Be his children vagabonds and beggars,
And be they ‹driven› from their ruined homes!

109, 11 Let his creditor distrain all his possessions!
And ⁺the fruit of⁺ his toil fall as spoil to a stranger!
12 Let no one retain any love for him!
On his orphans let none take compassion!
13 Let extirpation befall his posterity,
In the next generation may their name be extinguished,
15[b] And from the earth ‹be› their memory blot‹ted›!
14 Let the iniquity of his fathers be remembered with Jhvh,
Of the sins of his mother let there be no oblivion!
15[a] Before Jhvh may they be ever-present!
16 Because he never remembered to show any mercy,
But hunted to death the wretched and poor
And the broken in heart.
17 He delighted in curses,—‹let them› strike him!
He took no joy in blessing,—‹let› none light on him!
18 Let him clothe himself in curses, as with a garment,
‹Let› ⁺his curses⁺ soak into his entrails like water,
And into his bones like oil!
19 Let them be to him like a garment which he dons,
And like a girdle which he ever wears!
20 Be this the reward from Jhvh of my accusers
And of those who speak evil against me.

21 But Thou, O Jhvh, Lord,
Deal Thou with me [] ‹according to› Thy goodness,
Save me ‹[for the sake of Thy Name]›!
22 For wretched am I, and poor,
Wounded ⁺to death⁺ is the heart in my bosom.
23 Like a shadow, when lengthening, I am passing away,
I am shaken off like a locust.
24 My knees give way from my fasting,
My flesh is losing its fat.
25 And to them I am become a derision,
They see me, and wag their heads.[5]

26 Aid me, O Jhvh, my God!
Help me according to Thy goodness!
27 Let them mark that this is Thy hand,
That Thou it is, Jhvh, who hast done it.
28 If they curse, then bless Thou! [rejoice!
May they ‹who› oppose ‹me› be disgraced, and Thy Servant

109, 29 May my accusers be clothed with dishonor,
And wrap themselves in their disgrace, as in a mantle.
30 I will give JHVH loud thanks, with my mouth,
And, among many, will praise Him,
31 Because He stands at the right hand of the poor,
To help him against his ‹accusers›.

Psalm 110.

Psalm of David.

1 JHVH has said to my lord: "Sit thou at my right hand,[1]
That I may make thy foes thy footstool."
2 The staff of thy might JHVH will stretch forth from [Zion;[2]
Rule thou in the midst of thine enemies!
3 Thy people offer themselves willingly on the day of ⁺the march of⁺ thine army;
On holy ‹mountains› „out of the lap of the dawn
The dew[3] of thy young ⁺soldiery offers itself⁺ to thee".
4 ⁺Thus⁺ JHVH has sworn, and He does not repent it:
"Thou art for ever a priest,
After the manner of Melchizedek."[4]
5 The Lord is at thy right hand;
He[5] dashes kings to pieces in the day of his wrath.
6 He sits in judgment among the heathen,
He ‹fills› with corpses ‹[the vast land]›,
He dashes in pieces the head of the . . . . []
7 He drinks from the brook at the wayside,
And therefore he lifts up his head.[6]

Psalm 111.

Hallelujah!

א 1 I GIVE thanks to JHVH with my whole heart,
ב In the assembly and in the congregation of the
ג 2 Great are the works of JHVH, [upright.
ד Worthy of examination by all who take pleasure therein;
ה 3 Glorious and awful are His deeds,
ו And His righteousness is ever-enduring.
ז 4 He has provided a memorial of His wonders;[1]
ח Merciful and compassionate is JHVH.

ט 111,5 He gave nourishment to them who feared Him,
י He for ever remembers His covenant.
כ 6 He showed the power of His deeds to His people,
ל In giving them the heritage of the heathen.
מ 7 The deeds of His hands are faithfulness and justice,
נ All His commandments are sure,
ס 8 They stand fast for ever and ever,
ע They are wrought with faithfulness and uprightness.
פ 9 He sent deliverance to His people,
צ He gave to His covenant everlasting validity;[2]
ק Holy and awful is His Name.
ר 10 The fear[3] of Jhvh is the beginning of wisdom,
ש A wholesome prudence in all who possess it.
ת His glory is ever-enduring!

Psalm 112.

Hallelujah!

א 1 HAPPY the man who fears Jhvh,
ב Who in His commandments has exceeding joy!
ג 2 Mighty in the land will be his posterity,
ד The generation of the upright will be blessed.[1]
ה 3 Welfare and wealth are in his home;
ו His righteousness is ever-enduring.
ז 4 To the upright in the darkness, as a light, arises
ח The Merciful, the Compassionate, and the Just.[1]
ט 5 Well is it with him who lends, or bestows graciously;
י Who by justice strengthens his cause.
כ 6 Neither now nor ever will he be shaken;
ל The righteous remains in everlasting remembrance.
מ 7 He is not anxious over evil tidings,
נ His heart is steadfast, he trusts in Jhvh.
ס 8 His heart is firm, he is not afraid;
ע In the end he beholds the downfall of his foes.
פ 9 He scatters abroad, he gives to the poor;
צ His righteousness is ever-enduring,
ק His horn[2] is exalted in honor.
ר 10 The wicked sees it, and is vexed,
ש He gnashes his teeth, and passes away.
ת The hope of the wicked comes to nought.

Psalm 113.

Hallelujah!

113,1 PRAISE, O ye Servants of JHVH,
Praise ye the Name of JHVH!
2 Blessed be the Name of JHVH,
From henceforth for ever and ever!
3 From East to West[1]
Be the Name of JHVH praised!

4 Exalted above all heathendom is JHVH,
Above the heavens His majesty.
5 Who is like JHVH, our God?
Enthroned on high,
6 Who looks far down,
From heaven on the earth.

7 Who raises the lowly out of the dust,
Who lifts the poor out of the mire,
8 And sets him at the side of nobles,[2]
The nobles of His people;
9 Who ‹changes› the barren woman of a household
Into a joyful mother of children.

Hallelujah!

Psalm 114.[1]

1 WHEN Israel marched forth from Egypt,
The House of Jacob, from a people of an alien [tongue,
2 Then Judah became His sanctuary,
+And+ Israel His dominion.
3 The sea saw it, and fled,
The Jordan ran backward,
4 The mountains skipped like rams,
The hills like young sheep.
5 What +ails+ thee, O sea, that Thou fleest?
O Jordan, +that+ Thou runnest backward?
6 O mountains, +that+ ye skip like rams,
O hills, like young sheep?
7 Tremble, O earth, before the Lord!
Before the God of Jacob,
8 Who turns the rock into a lake,
Stones of flint into a fountain of water.[2]

Psalm 115.[1]

115, 1 NOT to us, O Jhvh, not to us,
But to Thy Name, give glory,
Because of Thy goodness, because of Thy faithfulness!
2 Why should the heathen say:
"Where is that God of theirs?"
3 Forsooth, our God is in heaven,
Whatsoever He wills, that He does.
4 Their idols are silver and gold,
Handiwork fashioned by man.
5 They have a mouth, but talk not;
Eyes have they, but they see not;
6 Ears have they, but they hear not;
Nostrils have they, but they smell not;
7 With their hands they handle not,
With their feet they walk not,
With their throat they speak not.
8 +As dead+ as they may their carvers become,
And all who in them put their trust!

9 O Israel, trust Thou in Jhvh![2]
He is their help and their shield.
10 O House of Aaron,[3] trust ye in Jhvh!
He is their help and their shield.
11 O ye who fear Jhvh,[4] trust ye in Jhvh!
He is their help and their shield.
12 Jhvh remembers us; He will bless,
Bless the House of Israel,
Bless the House of Aaron,[3]
13 Bless those who fear Jhvh,[4]
Small as well as great.
14 Jhvh will make you increase,
You and your children.
15 Blessed be ye by Jhvh,
The Maker of heaven and of earth!
16 The heavens are the heavens of Jhvh,
The earth He has given to man.
17 It is not the dead who praise Jah,
Nor all those who are gone down to the silent +land+.
18 But it is we who bless Jhvh,
From this time forth for ever and ever!
Hallelujah!

Psalm 116.

116, 1 I LOVE +to know+ that JHVH hears
The call of my supplications,
2 That He has inclined His ear to me;
And I will call +to Him+ as long as I live.
3 The cords of death had engirt me round,
The anguish of Sheol overtook me;
I found distress and sorrow.
4 Then I called on the Name of JHVH:
"Ah, JHVH, deliver my soul!"
5 Merciful is JHVH, and righteous,
Yea, our God is compassionate.
6 JHVH protects the simple;
Am I in sorrow—He then is my Help.
7 Return to thy rest, O my soul!
For JHVH deals bountifully with thee.
8 Nay, my life Thou hast saved from death,
Mine eyes from tears,
My feet from stumbling.
9 I shall walk before JHVH,
In the land of the living.
10 I was full of reliance, for I said:
I am most miserable![1]
11 I thought in my alarm:
All men are treacherous.[2]

12 How can I repay JHVH
For all the good deeds He has done me!
13 I will lift up the . . . . of deliverance,
And call on the Name of JHVH.
14 I will pay my vows to JHVH,[3]
In the presence of all the people.
15 Precious in the sight of JHVH * * * *[4]
* * * * His faithful ones to death,
16 * * * * * * ah, JHVH,
* * * * for I am Thy servant.
I am Thy servant, the son of Thy handmaid,
* * * * * * * * * * * * * *[4]
Thou didst loose my bonds.
17 I will offer Thee the sacrifice of thanksgiving,[5]
And will call on the Name of JHVH.

116, 18 I will pay my vows to JHVH,
In the presence of all the people,
19 In the courts of the house of JHVH,
In the midst of thee, O Jerusalem!
Hallelujah!

Psalm 117.

1 O PRAISE JHVH, all ye heathen,
Laud Him, all ye nations!
2 For His goodness rules powerfully over us,
And JHVH's faithfulness is ever-enduring!
Hallelujah!

Psalm 118.[1]

1 *GIVE thanks to JHVH,—He is good,*
His kindness is ever-enduring.
2 *Let Israel say:*
Ay, His kindness is ever-enduring.
3 *Let the House of Aaron say:*
Ay, His kindness is ever-enduring.
4 *Let those who fear JHVH[2] say:*
Ay, His kindness is ever-enduring.

5 I called, when in straits, unto JAH,
He granted me plenteous room.
6 JHVH is mine, no fear have I;
What can man do to me!
7 JHVH I have as a Helper,
I will look ‹with triumph› on my foes!
8 It is better to flee to JHVH,
Than put reliance on man!
9 It is better to flee to JHVH,
Than put reliance on princes.[3]
10 All heathendom encompassed me,
In the name of JHVH I ‹destroyed› them!
11 They encompassed me, and engirt me,
In the name of JHVH I ‹destroyed› them!
12 They swarmed about me like bees,
But they were quenched, like a fire of thorns,[4]
In the name of JHVH I ‹destroyed› them!

118, 13 Thou[5] didst thrust me, to make me fall,
But JHVH helped me.
14 My strength and my song is JHVH,
He is become my deliverance.
15 The shout of rejoicing and deliverance +resounds+ in the [tents of the righteous,
The right hand of JHVH has the supremacy!
16 JHVH's right hand is triumphant,
The right hand of JHVH has the supremacy!
17 I[6] shall not die, but live,
And rehearse the deeds of JAH.
18 JAH has chastened me sore,
But not given me over to death.

19 Open me the gates of righteousness,[7]
That, through them, I may enter, and give thanks to JAH.
20 This is the gate of JHVH,[8]
Wherethrough the righteous will enter.
21 I thank Thee, because Thou hast answered me,
And art become my deliverance.
22 The stone which the builders rejected,
Is become the capital of the column.[9]
23 This has been done by JHVH,
It is marvelous in our eyes.
24 This is the day which JHVH has made,
Let us to-day shout for joy, and be glad.
25 Alas, O JHVH, help!
Alas, O JHVH, give success!
26 Blessed be they who enter in the name of JHVH,
We bless you out of the house of JHVH!
27 JHVH is God, and has given us light;
+Bind the festival with ropes+[10]
Even to the horns of the altar.
28 Thou art my God, and I thank Thee,
My God, I exalt Thee!

29 *Give thanks to JHVH! He is kind!*
His goodness is ever-enduring!

Psalm 119.[1]

ALEPH.

א 119, 1 HAPPY they whose way is blameless,
Who follow the Law of Jhvh!
א 2 Happy they, who observe His decrees;
Who seek Him with the whole heart,
א 3 And commit no iniquity,
But follow His ways.
א 4 Thou hast announced Thy behests,
That they may be zealously kept.
א 5 Oh, that my paths were firmly established,
To keep Thy laws!
א 6 I shall not come then to disgrace,
When I regard all Thy commandments.
א 7 I thank Thee with a sincere heart,
When I learn all Thy righteous injunctions.
א 8 Thy laws will I keep,
Forsake me not utterly!

BETH.

ב 9 Whereby can a young man keep his life pure,
So that he may guard ‹it›[2] according to Thy word?[3]
ב 10 With my whole heart do I seek Thee,
Let me not wander from Thy commandments!
ב 11 Thy bidding have I laid up in my heart,
Lest I sin against Thee.
ב 12 Blessed be Thou, O Jhvh,
Teach me Thy laws!
ב 13 With my lips I recount
All the injunctions of Thy mouth.
ב 14 In the way of Thy decrees I delight,
‹More than› in all riches.
ב 15 On Thy behests I meditate,
And regard Thy ways with attention.
ב 16 In Thy laws I find pleasure,
I forget not Thy word.

GIMEL.

ג 17 Deal bountifully with Thy servant,[4] that I may still live
And observe Thy word.

ג 119, 18 Unveil mine eyes, that I may behold
The wonderful things in Thy Law.
ג 19 I am a stranger[5] on earth,
Hide not Thy commandments from me.
ג 20 My soul ›wastes away‹ with longing
After Thy injunctions[6] all the time.
ג 21 Thou threatenest those who are arrogant‹;›
Accursed are they who swerve from Thy commandments!
ג 22 Take away from me disgrace and scorn,
For I observe Thy decrees.
ג 23 Let even princes sit and take counsel together against me,
Thy servant meditates on Thy laws.
ג 24 Thy decrees are my delight,
They are my counselors.

DALETH.

ד 25 My soul clings to the dust;
Quicken me according to Thy promise.
ד 26 I rehearse my daily life,[7] and Thou answerest me;
Teach me Thy laws.
ד 27 Make me understand the way of Thy behests;
I will meditate on Thy wonders.
ד 28 My soul melts away with sorrow,
Raise me according to Thy promise.
ד 29 The way of falsehood keep Thou far from me,
And with Thine instruction graciously favor me.
ד 30 The way of truth have I elected,
‹Before me› placed Thine injunctions.
ד 31 Firmly I cleave to Thy decrees,
Let me not, O Jhvh, come to disgrace!
ד 32 In the way of Thy commandments do I ‹take pleasure›,
For Thou givest me a heart that is willing.

HE.

ה 33 Teach me, O Jhvh, the way of Thy laws,
I will steadfastly observe it.
ה 34 Give me understanding that I may observe Thy Law,
And keep it with my whole heart.
ה 35 Let me follow the path of Thy commandments,
For therein do I delight.

ה 119, 36 Incline my heart to Thy decrees,
And not to lucre.
ה 37 Turn away mine eyes from beholding vanity;
Quicken me in Thy ways.
ה 38 Fulfil to Thy servant Thy promise
Which +applies+ to the fear of God.
ה 39 Turn away from me the disgrace which I fear,
For Thine injunctions are good.
ה 40 Behold, I long after Thy behests;
Through Thy righteousness quicken me!

VAU.

ו 41 Let Thy goodness come to me, O Jhvh,
Thy help, according to Thy promise.
ו 42 Then for him who reproaches me, shall I have an answer;[8]
For I trust in Thy word.
ו 43 Take not the word of truth[9] utterly out of my mouth,
For I wait on Thy judgment.
ו 44 May I keep Thy Law continually,
For ever and ever!
ו 45 May I walk in a path that is broad;
For to Thy behests do I attend.
ו 46 Before kings do I speak of Thy decrees,
And am not ashamed.
ו 47 I delight myself in Thy commandments,
Which are to me dear.
ו 48 I lift up my hands[10] to Thy commandments,[a]
And meditate on Thy laws.

ZAIN.

ז 49 Remember Thy word to Thy servant,
For Thou hast told me to hope;
ז 50 This comforts me in mine affliction,
Thy promise quickens me.
ז 51 The arrogant are flouting me sore;
Yet do I not swerve from Thy Law.
ז 52 I remember Thy judgments of old,
O Jhvh, and comfort myself.

119, 48 [a]which are to me dear[11]

ז 119, 53 I am seized with hot indignation
Because of the wicked who forsake Thy Law.
ז 54 Like the tones of a harp are Thy laws to me,
When I sojourn in a land that is strange.
ז 55 I remember Thy Name in the night-time, O Jhvh,
And I am keeping Thy Law.
ז 56 This is +conferred+ on me,[12]
That I keep Thy behests.

CHETH.

ח 57 My portion is Jhvh, I exclaim,
And I observe Thy words.
ח 58 I entreat Thee with my whole heart:
‹Quicken› me according to Thy promise.
ח 59 I consider my ways,
And turn my feet to Thy decrees.
ח 60 I make haste, and delay not
To keep Thy commandments.
ח 61 Ropes of the wicked have wrapped me round,
+Yet+ Thy Law I do not forget.
ח 62 At midnight I rise to give thanks to Thee,
Because of Thy righteous judgments.
ח 63 I am a companion[13] of them who fear Thee
And observe Thy behests.
ח 64 The earth, O Jhvh, is full of Thy goodness,
Teach me Thy laws.

TETH.

ט 65 Thou hast bestowed what is good on Thy servant,[4]
O Jhvh, according to Thy word.
ט 66 Teach me "judgment and knowledge,
For upon Thy commandments I depend.
ט 67 Before I was afflicted,[15] I strayed;
But now I observe Thy bidding.
ט 68 Thou art good, and doest good;
Teach me Thy laws.
ט 69 The arrogant forge lies against me;
But with my whole heart I observe Thy behests.

119, 66 "good [14]

ט 119, 70 Their heart is covered up, as with fat;
My pleasure is Thy Law.
ט 71 It is good for me that I have been afflicted,[15]
That I might learn Thy laws.
ט 72 The instruction of Thy mouth is worth more to me
Than thousands of gold and of silver.

JOD.

י 73 Thy hands have made me, and fashioned me;
Give me the understanding to learn Thy commandments.
י 74 May those who fear Thee see me, and be glad,
Because I tarry for Thy word.
י 75 I know, O JHVH, that Thy judgments are just,
And that in faithfulness Thou hast chastised me.[15]
י 76 Let Thy goodness +come+ to comfort me,
According to Thy promise to Thy servant.[4]
י 77 Let Thy pity come to me, that I may still live;
For Thy Law is my delight.
י 78 Let the arrogant be brought to disgrace, for without cause
I meditate on Thy behests. [they ill-treat me;
י 79 Let those who fear Thee turn to me,
And those who know Thy decrees.
י 80 Be my heart blameless in Thy laws,
So that I be not disgraced!

CAPH.

כ 81 My soul pines for Thy help!
I tarry for Thy word.
כ 82 Mine eyes pine for Thy promises:
When wilt Thou comfort me?
כ 83 Though I am become like a wine-skin in smoke,[16]
Thy laws I do not forget.
כ 84 How few are the days of Thy servant!
When wilt Thou bring my pursuers to judgment?
כ 85 Pitfalls have been dug for me by the arrogant
Who do not conform to Thy Law.
כ 86 All Thy commandments are sure.
They persecute me causelessly; help me!
כ 87 From the earth they would have almost consumed me;[15]
Yet I did not neglect Thy behests.

כ 119, 88 According to Thy goodness, quicken me!
I will observe the decrees of Thy mouth.

LAMED.

ל 89 To all eternity, O JHVH, Thy word
Stands as firm as the heavens!
ל 90 Thy faithfulness +endures+ for ever and ever.
Thou hast fixed the earth firm, and it stands.
ל 91 In obedience to Thine injunctions ‹all beings› exist,
They all are Thy servants.
ל 92 Had not Thy Law been my pleasure,
In my misery I should have perished.[15]
ל 93 Thy behests do I never and never forget;
For through them Thou quickenest me.
ל 94 I am Thine; help me!
For in Thy behests am I studious.
ל 95 The wicked lie in wait to destroy me;
I consider Thy decrees.
ל 96 I see that all ‡perfection‡ has an end,[17]
But Thy commandment is infinite.

MEM.

מ 97 Oh, how I love Thy Law!
It is ever my meditation.
מ 98 Thy commandment makes me wiser than my foes,[18]
It is for ever mine own.
מ 99 I have more understanding than all my instructors,[18]
For Thy decrees are my meditation.
מ 100 I have more judgment than the aged,[18]
For I observe Thy behests.
מ 101 I refrain my feet from every evil path,
That I may keep Thy word.
מ 102 From Thine injunctions I do not swerve,
For Thou art my teacher.
מ 103 How pleasant Thy word‹s› to my palate!
+Sweeter+ than honey to my mouth!
מ 104 From Thy behests I gain understanding;
Hence I hate every pathway of lies.

NUN.

נ 119, 105 Thy word is a lamp to my feet,
And a light on my path.
נ 106 I have taken an oath, and I keep it:
To observe Thy righteous injunctions.
נ 107 I am sorely afflicted;
O JHVH, quicken me according to Thy word!
נ 108 Graciously accept, O JHVH, the offerings of my mouth,
And teach me Thine injunctions.
נ 109 My life stands ever in hazard;[19]
But Thy Law I do not forget.
נ 110 The wicked set snares for me;
But from Thy behests I do not stray.
נ 111 Thy decrees are for ever my heritage,
They are the joy of my heart.
נ 112 I incline my heart to fulfil Thy laws
For ever and ever.

SAMECH.

ס 113 Men who are of two minds,[20] I hate,
But Thy Law I love.
ס 114 Thou art my Shelter and Shield,
For Thy word I tarry.
ס 115 Depart from me, ye evil-doers,
I will keep the commandments of my God.
ס 116 Uphold me as Thou hast promised, then I shall still live;
And let me not come to disgrace with my hope.
ס 117 Stand at my side, thus shall I be helped,
And I will ever regard Thy laws.
ס 118 Thou dost cast off all who swerve from Thy laws;
For their deceit is delusion.
ס 119 Like dross dost Thou reject all the wicked in the land;
Therefore dear to me are Thy decrees.
ס 120 My flesh shudders for fear of Thee;
And of Thy judgments am I afraid.

AIN.

ע 121 I practice justice and righteousness,
Thou wilt not abandon me to mine oppressors.

ע 119, 122 Be Thou surety for Thy servant for ‹his› welfare,
That the arrogant may not offer me violence.
ע 123 Mine eyes are pining for Thy help
And for Thy righteous promise.
ע 124 Deal with Thy servant according to Thy goodness,
And teach me Thy laws.
ע 125 I am Thy servant; give me understanding,
That I may know Thy decrees.
ע 126 It is time for Jhvh to act;[21]
They have broken Thy Law.
ע 127 Therefore do I love Thy commandments,
Above gold, yea, above fine gold.
ע 128 Therefore I consider all ‹Thy› behests ‹› to be right;
Every pathway of lies do I hate.

PE.

פ 129 Wondrous are Thy decrees!
Therefore my soul obeys them.
פ 130 The revelation of Thy words gives light;
To the simple it gives understanding.
פ 131 I open my mouth, and I pant;
For I crave Thy commandments.
פ 132 Turn Thyself to me, and be to me gracious,
As is befitting the friends of Thy Name.
פ 133 Guide Thou my footsteps by means of Thy word,
And give to no mischief dominion over me.
פ 134 Redeem me from the oppression of man;
I will observe Thy behests.
פ 135 Let Thy countenance shine on Thy servant,
And teach me Thy laws.
פ 136 Mine eyes are streaming in rills of water
Because men do not keep Thy Law.

TSADE.

צ 137 Righteous art Thou, O Jhvh,
And just are Thine injunctions | which Thou hast enjoined.
צ 138 Righteous are Thy decrees,
And absolutely certain.
צ 139 My zeal brings me to ruin,
Because my foes have forgotten Thy words.

צ 119, 140 Thy word is thoroughly pure,
And Thy servant loves it.
צ 141 Feeble am I, and despised;
Yet I do not forget Thy behests.
צ 142 Thy righteousness is right to eternity,
And Thy Law is truth.
צ 143 Trouble and anguish have lighted on me,
Thy commandments are my delight.
צ 144 Thy decrees are binding to eternity,
Give me knowledge that I may still live.

QOPH.

ק 145 I call with my whole heart; answer me, O Jhvh!
Fain would I obey Thy laws.
ק 146 I call Thee; help me!
And I will keep Thy decrees.
ק 147 I rise before dawn, and cry;
I tarry for Thy word.
ק 148 I am awake before the +cry of the+ watchman,
To meditate on Thy word.
ק 149 Hear my voice, in Thy goodness;
O Jhvh, quicken me according to Thy justice!
ק 150 Those who persecute ‹me with› outrage are nigh,
They keep themselves far from Thy Law.
ק 151 Thou, O Jhvh, art nigh,
And all Thy commandments are truth.
ק 152 Long ago I discerned from Thy decrees
That Thou hast founded them for ever and ever.

RESH.

ר 153 Behold mine affliction, and save me!
For I have not forgotten Thy Law.
ר 154 Plead Thou my cause, and avenge me,
According to Thy promise quicken me!
ר 155 Help comes not nigh to the wicked;
For they do not study Thy laws.
ר 156 Thy mercy, O Jhvh, is great;
According to Thy justice quicken me!
ר 157 My persecutors and oppressors are many,
+But+ I have not swerved from Thy decrees.

ר 119, 158 When I behold apostates I loathe them,
Because they keep not Thy word.
ר 159 Consider how I hold dear Thy behests;
O JHVH, according to Thy goodness quicken me!
ר 160 The sum of Thy word‹s› is Truth,
And all Thy righteous injunction‹s are› ever ‹binding›.

SHIN.

ש 161 Princes persecute me without a cause;
But my heart stands in fear of Thy word.
ש 162 I take delight in Thy promise,
Like a man who discovers great spoil.
ש 163 Lies do I hate and abhor;
Thy Law do I love.
ש 164 Seven times[22] daily I praise Thee,
Because of Thy righteous injunctions.
ש 165 Great welfare have they who love Thy Law;
No stumbling-block is before them.
ש 166 I hope for Thy help, O JHVH,
And I fulfil Thy commandments.
ש 167 My soul observes Thy decrees,
And dearly I love them.
ש 168 I observe Thy behests and decrees;
For all my ways are before Thee.[23]

TAU.

ת 169 May my complaint come nigh Thee, O JHVH,
According to Thy promise give me understanding!
ת 170 May my supplication come before Thee;
According to Thy word deliver me!
ת 171 May my lips proclaim praise;
For Thou teachest me Thy laws.
ת 172 May my tongue sing of Thy word;
For all Thy commandments are righteous.
ת 173 May Thy hand come to my help;
For I have chosen Thy behests.
ת 174 I long for Thy help, O JHVH,
And Thy Law is my delight.
ת 175 May my soul live, and praise Thee,
And Thy judgment bring to me help!

ת 119, 176 If I go astray like a lost sheep,
Seek Thou Thy servant;
For I do not forget Thy commandments.

The Songs of Ascents

Psalm 120.

Song of Ascents.

1 TO JHVH in my distress
I call, and He answers me.

2 O JHVH, deliver my soul
From lying lips, from a deceitful tongue!
3 "What gives thee, and what bestows on thee
A deceitful tongue?"[1]
4 Arrows of war sharpened
On coals of broom![2]

5 Woe is me, that I tarry in Mesech![3]
That I dwell in the tents of Kedar![3]
6 Long enough has my soul been dwelling
With people to whom peace is hateful.
7 Peaceable am I, but when I speak
+On the instant+ they are for war!

Psalm 121.

Song of Ascents.

1 I LIFT up mine eyes to the mountains:[1]
Whence comes my help?
2 My help comes from JHVH,
Who has made heaven and earth.

3 May He not suffer thy[2] foot to stumble,
May not thy Keeper slumber!

121, 4 Lo, the Keeper of Israel
Neither slumbers nor sleeps.

5 JHVH is thy Keeper; JHVH, thy Shade,—
He is at thy right hand.
6 The sun will not smite thee by day,
Nor the moon by night.

7 JHVH keeps thee from all evil,
He keeps thy soul.
8 JHVH keeps thy going out and thy coming in,
From this time forth for evermore.

Psalm 122.

Song of Ascents. Of David.

1 I AM glad, when it is said to me:
We are going to the house of JHVH.

2 Our feet have stood
Within thy gates, O Jerusalem![1]
3 O Jerusalem, that art again built up, as a city
Which is compact together,[2]

4 Whither the tribes go up,
The tribes of JAH,[3] as it is prescribed for Israel,
To give thanks to the Name of JHVH;
5 For there stand the thrones for judgment,[4]
The thrones of the House of David.

6 Pray for the peace of Jerusalem!
May they prosper who love thee!
7 Peace be within thy walls,
Repose in thy palaces!

8 For my brethren and companions'[5] sakes,
Let me say: Peace be within thee!
9 For the sake of the House of JHVH,[5] our God,
+With fervor+ I wish for thy Best!

Psalm 123.

Song of Ascents.

123,1 TO Thee do I lift up mine eyes,
O Thou, who dwellest in heaven!
2 As the eyes of servants to the hand of their master,
As the eyes of a maid to the hand of her mistress,
So do our eyes ⁺look⁺ to JHVH, our God,
Until to us He be gracious.

3 Be gracious to us, O JHVH; be gracious to us!
For amply sated are we with contempt.
4 Amply sated is our soul
With the jeers of the proud,[1] the contempt of the ⁽arrogant⁾.

Psalm 124.

Song of Ascents. Of David.

1 HAD not JHVH been on our side,
(Thus let Israel say,)
2 Had not JHVH been on our side,
When men rose up against us,
3 Then had they swallowed us up alive,
When their anger was kindled against us;
4 Then had the water swept us away,
The stream had gone over our head;[1]
5 Then had gone over our head[1]
The irresistible water!

6 Blessed be JHVH,
Who has not given us
As prey to their teeth!
7 Our soul is like a bird escaped from the springe of the fowler;
The springe is broken, and we are escaped.[2]
8 Our help is in the Name of JHVH,
Who has made heaven and earth.

Psalm 125.

Song of Ascents.

125,1 THEY who trust in JHVH are like Mount Zion,
That is not shaken, that stands for ever.
2 Mountains encircle Jerusalem,
And JHVH encircles His people,
From this time forth for ever.
3 ‹He lets› not the sceptre of outrage[1] rest
On the lot of the righteous;[2]
Lest the righteous reach out
Their hands unto evil.[3]

4 Do good, O JHVH, to the good
And to those who are upright in their heart.
5 But those who follow their crooked paths,—
May JHVH drive them off with evil-doers!
Fair befall Israel!

Psalm 126.

Song of Ascents.

1 WHEN JHVH turned the Captivity[1] of Zion,
It was as though we dreamed!
2 Then our mouths were filled with laughter,
And our tongues with shouts of joy;
Then was it said among the heathen:
A great thing has JHVH done for them.
3 A great thing ‹indeed› had JHVH done for us!
We were joyful!

4 Turn Thou, O JHVH, our captivity.[1]
* * * * * like channels in the dry land.[2]
5 Those who sowed in tears
Will reap with shouts of joy.
6 The ‹sower› of seed goes forth weeping,
With shouts of joy he returns, the bearer of sheaves.

Psalm 127.

Song of Ascents. Of Solomon.

127, 1 UNLESS JHVH build the house,
The builders labor thereon in vain.
Unless JHVH watch over the city,
The watchman is awake in vain.
2 In vain is it that ye rise up early, so late take rest,
And eat distressful bread;
Even so He gives to His beloved in sleep.[1]

3 Sons are a gift from JHVH,
The fruit of the womb is a present.
4 As arrows in the hand of a warrior,
So are the sons of the days of youth.[2]
5 Happy the man who has his quiver full thereof;
They will not be put down, when they argue with foes before judges.[3]

Psalm 128.

Song of Ascents.

1 HAPPY is every one, who fears JHVH,
And who walks in His ways!
2 What thy hands gain, thou dost eat;
Happy, thou! and fair may it befall thee!

3 Like a fruitful vine is thy wife,
In thy dwelling's innermost chambers.
Like young olive trees are thy children,
About thy board in a circle.
4 Ay, in this way shall he *still* be blessed,
The man who fears JHVH.
5 May JHVH bless thee from Zion!
Rejoice in the good of Jerusalem[1]
All the days of thy life,
6 And live to see thy children's children!
Fair befall Israel!

Psalm 129.

Song of Ascents.

129,1 THEY have oppressed me enough, from the days of my youth,
(Thus let Israel say,)
2 They have oppressed me enough, from the days of my youth,
Albeit they have not proved my master.
3 Ploughers have ploughed on my back,
They have drawn long their furrows.

4 JHVH is just,
He has severed the cords of the wicked.
5 They will be brought to disgrace, and turned backward,
All those who hate Zion.
6 It happens to them as to grass on the roofs,
Which withers before it ‹shoot›s up;
7 Wherewith a reaper can not fill his hand,
Nor a binder of sheaves fill his arm;[1]
8 And those who pass by do not say:
The blessing of JHVH be on you,
In JHVH's Name do we bless you![2]

Psalm 130.

Song of Ascents.

1 OUT of the depths,[1] O JHVH, do I cry to Thee!
2 O Lord, hear Thou my voice,
Let Thine ears be attentive
To the cry of my supplication!
3 If Thou dost mark iniquities, O JAH,
O Lord, who can stand?
4 But there is forgiveness with Thee,
That Thou mayst be feared.[2]

5 I wait ‹for› JHVH, my soul waits,
And in His word do I hope.
6 My soul waits for JHVH,
More than watchmen ›wait‹ for the morning, ›watchmen for the morning‹.[3]
7 Hope, O Israel, in JHVH,
For with JHVH is graciousness,
And with Him is abundant redemption.
8 He will redeem Israel
From all her iniquities.[4]

Psalm 131.

Song of Ascents. Of David.

131, 1 O Jhvh, I am neither arrogant,
Nor haughty;
Nor do I concern myself with what is too great
And too hard for me.
2 Surely, I have soothed and silenced my soul
Like a child that is weaned by its mother,[1]
Like a weaned child is my soul.

3 Hope, O Israel, in Jhvh,
From this time forth and for evermore!

Psalm 132.

Song of Ascents. Of David.

1 REMEMBER for David's sake, O Jhvh,
All his trouble.[1]
2 +He it was+ who swore unto Jhvh,
Who vowed to the Mighty One of Jacob:
3 I will not enter the tent wherein I dwell,
I will not lie down upon my couch whereon I rest,
4 No sleep will I give to mine eyes,
Nor slumber to mine eye-lashes,
5 Until I find out a place for Jhvh,
A dwelling for the Mighty One of Jacob.
6 "We have heard that it is in Ephrathah,
In the Field of Jaar we found it!
7 Let us go to His dwelling;
Let us prostrate ourselves at His footstool,
8 +And pray+: Ascend, O Jhvh, to Thy resting-place,
Thou and the Ark of Thy majesty![2]
9 May Thy priests don righteousness,[3]
And Thy godly ones shout for joy!"

10 For the sake of Thy Servant, David,
Do not repulse Thine anointed![4]
11 Jhvh has sworn to David
An oath inviolable, wherefrom He swerves not:
"Of descendants born of thy body,
One will I set on the throne,

132, 12 If thy sons keep my covenant,
And my decrees which I teach them,
Their sons also shall for ever
Sit on thy throne."
13 For JHVH has chosen Zion,[5]
He has desired it for His dwelling,
14 +And has said+: "This is for ever my resting-place;
Here will I dwell; for this is my desire.
15 I will bless her provision;
I will satisfy her poor with bread.
16 Her priests will I clothe with salvation;[3]
I will let her godly ones shout for joy.
17 There will I cause a horn[6] to spring forth to David;
I have prepared a lamp for mine anointed.
18 His foes will I clothe with disgrace,
But over him shall his crown shine bright."

Psalm 133.

Song of Ascents. Of David.

1 HOW good it is, and how lovely,
When brethren are all dwelling[1] together!
2 It is like the precious oil on the head,
Which flows down on the beard,[2] Aaron's beard,
That flows down on the collar of his garment;
3 It is like the dew of Hermon,[3] which flows down on the mountains of Zion.
For there has JHVH commanded the blessing:
Life for evermore.[4]

Psalm 134.[1]

Song of Ascents.

1 YEA, bless JHVH, all ye servants of JHVH,
Ye who stand at night in the house of JHVH!
2 Lift up your hands toward the sanctuary,
And bless ye JHVH!

3 *May JHVH, who has made heaven and earth,*
Bless thee out of Zion!



To face p. 146

MOUNT HERMON

(Ps. 133, 3)

Psalm 135.[1]

Hallelujah!

135, 1 PRAISE ye the Name of JHVH!
Praise Him, ye servants of JHVH!
2 Ye who stand in the house of JHVH,
In the courts of the house of our God!
3 Praise ye JHVH; for JHVH is good!
Make music to His Name; for He is lovely!
4 JAH has chosen Jacob for Himself,
And Israel for His peculiar possession.
5 I know that JHVH is great,
And our Lord greater than all gods.
6 Whatsoever JHVH wills, that He does,
In heaven and on earth, in the sea and in all deeps.
7 He causes vapor to ascend from the earth beneath;
By lightnings He makes rain;
From His storehouses He brings forth the wind.
8 He smote all the first-born of Egypt,
Both of man and of beast.
9 He sent signs and wonders into the midst of thee, O Egypt,
Against Pharaoh and all his servants.
10 He smote many peoples;
And slew mighty kings,
11 Sihon,[2] King of the Amorites,
And Og,[2] King of Bashan,—
All the kingdoms of Canaan.
12 He gave their land as a heritage,
As a heritage to His people, Israel.
13 O JHVH, Thy Name is for ever +enduring+,
Thy fame, O JHVH, through all generations.
14 For JHVH deals justice to His people,
And takes into favor His servants.

15 The idols of the heathen are silver and gold,
Handiwork fashioned by man.
16 They have a mouth, but talk not;
Eyes have they, but they see not;
17 Ears have they, but they hear not;
Neither have they breath in their mouth.
18 +As dead+ as they, may their carvers become,
And all who in them put their trust!

135, 19 O House of Israel, bless JHVH!
O House of Aaron, bless JHVH!
20 O House of Levi, bless JHVH!
O ye who fear JHVH,[3] bless JHVH!
21 Blessed out of Zion be JHVH,
Who dwells at Jerusalem.
Hallelujah!

Psalm 136.

1 GIVE thanks to JHVH; for He is good;
For His goodness is ever-enduring.
2 Give thanks to the God of Gods;
For His goodness is ever-enduring.
3 Give thanks to the Lord of Lords;
For His goodness is ever-enduring.
4 Who alone does great wonders;
For His goodness is ever-enduring.
5 Who made the heavens by knowledge;
For His goodness is ever-enduring.
6 Who founded the earth upon waters;
For His goodness is ever-enduring.
7 Who has made great lights;
For His goodness is ever-enduring.
8 The sun to rule the day;
For His goodness is ever-enduring.
9 Moon and stars to rule the night;
For His goodness is ever-enduring.
10 Who smote the Egyptians in their first-born;
For His goodness is ever-enduring.
11 And brought Israel forth from the midst of them;
For His goodness is ever-enduring.
12 With a strong hand and an outstretched arm;
For His goodness is ever-enduring.
13 Who cut the Red Sea in twain;
For His goodness is ever-enduring.
14 And brought Israel over through the midst of it;
For His goodness is ever-enduring.
15 And shook off Pharaoh and his army into the Red Sea;
For His goodness is ever-enduring.



To face p. 148

THE EUPHRATES NEAR BABYLON

(See p. 182, l. 30)

136,16 Who guided His people in the wilderness;
For His goodness is ever-enduring.
17 Who smote great kings;
For His goodness is ever-enduring.
18 And slew powerful kings;
For His goodness is ever-enduring.
19 Sihon, King of the Amorites;
For His goodness is ever-enduring.
20 And Og, King of Bashan;
For His goodness is ever-enduring.
21 And gave their land as a heritage;
For His goodness is ever-enduring.
22 As a heritage to His Servant, Israel;
For His goodness is ever-enduring.
23 Who remembered us in our low estate;
For His goodness is ever-enduring.
24 And freed us from our oppressors;
For His goodness is ever-enduring.
25 Who gives food to all flesh;
For His goodness is ever-enduring.
26 Give thanks to the God of Heaven;
For His goodness is ever-enduring.

Psalm 137.

1 BY the rivers of Babylon,
There we sat down, and wept
When we remembered Zion.
2 In that land, on the willows,
We hung up our harps.
3 It was there that our tyrants
Demanded of us songs,
And our tormentors +a song+ that was merry:
"Sing us a song of Zion!"[1]
4 How could we sing JHVH's songs
In a land that was strange!
5 If I forget thee, O Jerusalem,
May my right hand fail me!
6 May my tongue cleave to my palate,
If I remember thee not!

137 If I set not Jerusalem
Higher than my highest joy!

7 Reckon it against those Sons of Edom,[2] O JHVH,
That day of Jerusalem,
When they said: "Clean down,
Down to the ground with it!"

8 Daughter of Babylon! thou she-devastat‹or›, thou!
Happy he, who requites on thee
All thou hast done to us![3]
9 Happy he, who seizes thy little children,
And against a rock dashes them to pieces!

Psalm 138.

Of David.

1 WITH my whole heart I[1] give Thee thanks.
I sing Thy praises in a place that is holy.[2]
2 Toward Thy holy temple I prostrate myself, [faithfulness;
And give thanks to Thy Name for Thy goodness and
Because Thou hast magnified Thy word above all Thy
3 When I called, Thou didst answer me; [Name.[3]
Thou gavest me courage; I feel strong.

4 All the kings of the earth will praise[4] Thee, O JHVH,
For they have heard the words[5] of Thy mouth.
5 They will sing of the ways of JHVH;
Great is the glory of JHVH.
6 JHVH is elevated on high; He sees the lowly,
And the proud He knows from afar.[6]
[alive;
7 Though I walk in the midst of distress, Thou keepest me
Against the anger of my foes Thou stretchest Thy hand;
Thy right hand helps me.
8 JHVH recompenses me,
Thy goodness, O JHVH, is ever-enduring,
Forsake not the work of Thy hands!

Psalm 139.

For the ›Liturgy‹. Of David. Psalm.

139, 1 O JHVH, Thou searchest me through, and knowest me;
2 Thou knowest my downsitting and mine uprising;
Thou understandest my thought afar off;
3 Thou provest my going and my lying down,
And art acquainted with all my ways;
4 For there is not a word on my tongue,
But Thou already knowest it all, O JHVH;
5 Thou dost enfold me behind and before,
And layest Thy hand upon me—
6 A knowledge too wonderful for me,
It is all too high, I cannot +comprehend+ it!

7 Whither can I go from Thy spirit?
Or whither flee from Thy countenance?
8 If I ascend to heaven, Thou art there!
If I made my bed in Sheol, Thou art there!
9 If I should take the wings of the dawn,
And alight in the uttermost parts of the sea,
10 Even there would Thy hand lead me,
And Thy right hand hold me.
11 Should I say: "Darkness, ‹cover› me!
And at night be it light about me!"—
12 For Thee darkness is not dark:
The night shines as the day,
And darkness is like the light.

14 I praise Thee, for ‹Thou art› fearfully wonderful,
Wonderful are Thy works,
And my soul knows it well.
13 Thou hast formed my reins,[1]
Thou didst knit me together in my mother's womb.
15 My bones were not hidden from Thee
When I was made in secret,
And wrought in the depths of the earth;[2]
16 While I was yet unformed Thine eyes saw me.—[3]
+Thus are all men known to Thee+,
And in Thy book they are all recorded, [‹escapes Thee›.
+Even+ ‹before› they are fashioned, not one among them

139, 17 But to me—how weighty to me are Thy thoughts, O God,
How vast their sum!
18 Should I wish to count them, they are more in number [than the sand;
I awake, and I am still with Thee.[4]

19 Oh, that Thou wouldst slay the wicked, O God,
Oh, that the men of blood would depart from me,[5]
20 Who enrage Thee . . . . .
And use Thy ‹Name› for lying.
21 Shall I not hate Thy haters, O JHVH,
And ‹oppose› Thine opposers?
22 With extremest hatred do I hate them;
They are mine own enemies.
23 Search me, O God, and know my heart,
Try me, and know my thoughts,
24 See if there be any wicked way in me,
And lead me in the way everlasting![6]

Psalm 140.

For the ‹Liturgy›. Psalm of David.

1 DELIVER me, O JHVH, from men who are evil!
From men who are violent, save me!
2 Who devise evil in their heart,
‹Stirring up› wars all the time.
3 They sharpen their tongue like ‹the tongue of› a snake,
And within their lips is the poison of adders. *Selah.*
4 Keep me, O JHVH, from the hand of the wicked,
From the violent deliver me,
Those who plot to trip up my foot!
5 The arrogant lay for me snares and cords which are hidden;
They spread nets by the wayside;
Traps do they set for me. *Selah.*

6 To JHVH I say: Thou art my God!
Hear, O JHVH, the cry of my supplications!
7 JHVH, O Lord, my Help and my Bulwark,
Thou hast guarded my head in the day of battle.[1]
8 Grant not, O JHVH, the desires of the wicked;
Let not his purpose succeed! [] *Selah.*
9 Those who are hemming me in ‹[raise]› their head.[2]
May the mischief of their own lips cover them!

140, 10 May ‹He› cause coals of fire to fall on them!
May He hurl them into ›pits‹, that they rise not again!
11 A man with a false tongue shall not exist in the land;
Misfortune shall pursue the violent, blow upon blow.
12 I know that Jhvh will maintain
The cause of the wretched, the rights of the poor.
13 Surely, the righteous will give thanks to Thy Name;
The upright will dwell in Thy presence.

Psalm 141.

Psalm of David.

1 O LORD, I call Thee, hasten Thou to me,
Hear Thou my voice when I call Thee!
2 My prayer is prepared as incense before Thee,
Mine uplifted hands as an evening oblation.
3 Set Thou, O Jhvh, a watch on my mouth,
A guard at the door of my lips.
4 Let not my heart be inclined to evil,
Nor wickedly to commit foul deeds,
With people who practice iniquity;
Let me not taste of their dainties.
5 Should the righteous smite me, it is a kindness;
Should he chastise me, it is oil for the head;
Let not my head shrink therefrom, ›should ‹he› repeat it‹;
But my prayer is against their malice.[1]
6 Their rulers are hurled down on the sides of the rock;
But men listen to my words, because they are pleasant.[2]
7 Just as when a man ploughs and harrows the earth
Are our bones scattered at the jaws of Sheol.[3]
8 * * * *, for to Thee, O Jhvh, Lord, are mine eyes,
With Thee do I take refuge. ›Pour‹ not ›out‹ my soul![4]
9 Keep me from the snare which they lay for me,
And from the traps of the evil-doers!
10 May the wicked be ensnared in ‹their› own net,
All together, whilst I myself escape.

Psalm 142.

Maskîl[1] of David, when he was in the Cave. Prayer.

142,1 I CRY aloud to JHVH,
Aloud to JHVH do I implore His grace.
2 I pour out my complaint before Him,
Before Him I tell my need, |
When my spirit is wrapped in gloom.
3b In the path where I walk,
3c They lay snares for me;
3a But Thou knowest my way.
4 I look to the right, and ‹I› gaze [] ‹to the left›,
Nowhere is there open a refuge for me,
No one cares for my soul. [a]

5 I cry to Thee, O JHVH;
I say: Thou art my Refuge,
My Share in the land of the living.[3]
6 Give heed to my wailing;
For I am bowed to the ground;
Save me from my pursuers;
For they are too strong for me.
7 Bring my soul out of prison,
That I may give praise to Thy Name.
The righteous wait for me,
That Thou mayst deal bountifully with me.

Psalm 143.

Psalm of David.

1 O JHVH, hear my prayer!
Give ear to my supplications!
In Thy faithfulness answer me, in Thy righteousness!
2 And enter not into judgment[1] with Thy servant;
For in Thy sight is no living being justified.
3 The foe baits my soul,
Stamps my life to the earth,
Compels me to dwell in darkness,
Like those who have been long dead.[2]

142,4b [a] no one troubles himself about me [2]

143,4 And my spirit within me is wrapped in gloom,
My heart grows numb in my bosom.
5 I remember the days of old,
I meditate on all Thy acts,
I muse on the work of Thy hands.[2]
6 I spread my hands forth to Thee;
Like an exhausted land, my soul ‹thirsts› for Thee.—*Selah.*

7 Answer me soon, O JHVH!
My spirit is failing;
Hide not Thy countenance from me,
Else I become like those who are gone down into the pit.
8 Make me early hear Thy grace;
For in Thee do I trust.
Show me the way wherein I must walk;
Unto Thee is my longing.
9 From my enemies deliver me, O JHVH;
In Thee do I ‹take refuge›.
10 Teach me to do Thy will;[3]
For Thou art my God.
On a smooth path
Thy good spirit will lead me.
11 For Thy Name's sake, O JHVH,
Thou wilt quicken me.
In Thy righteousness lead my life out of trouble,
12 And Thou, through Thy goodness, wilt cut off my foes,
And destroy all mine opposers;
For I am Thy servant.

Psalm 144.[1]

Of David.

1 PRAISE be to JHVH, my Rock,[2]
Who has practiced my hands to war,[3]
My fingers to fight.
2 My ‹Patron› and my Fortress,[2]
My Stronghold and my Deliverer,[2]
My Shield and my Refuge,[2]
Who at my feet lays ‹nation›.

3 O JHVH, what is man that Thou heedest him,
‹Or› the son of man, that Thou makest account of him![4]

144,4 Man is like a breath,[5]
His days are like a shadow which passes.[6]

5 Bow the heavens, O JHVH, and come down![7]
Touch the mountains that they smoke![8]
6 Hurl lightnings, and scatter them![9]
Shoot Thine arrows, and affright them![9]
7 Stretch out Thy hand from heaven,[10]
Pluck me forth, and deliver me from the great [waters,[11]
From the hand of aliens,[12]
8 Whose mouth speaks deceit,
And the grasp of whose hand is a lie.

9 A new song[13] will I sing Thee, O God,
On the psaltery of ten strings will I play to Thee,
10 Who gives victory to kings,[14]
And saved His servant David from the dangerous sword.
11 Pluck me forth, and save me from the hand of
Whose mouth speaks deceit, [aliens,[12]
And the grasp of whose hand is a lie.[15]

[youth,
12 Our sons are like saplings, thriven in ⁺the strength of⁺ their
Our daughters are like corner-pillars[16] fitly carved for a
13 Our ‹garners› are full, affording all manner of store; [palace.
The sheep in our pastures multiply by thousands and ten
14 Our ♀cattle are with young♀. [thousands.
There is no ♀murder nor manslaughter♀,[17]
And in our streets no loud outcry.
15 Happy the people that is in such case,
Happy the people whose God is JHVH!

Psalm 145.

Prayer of David.

א 1 I WILL extol Thee, my God, Thou King,
And praise Thy Name, for ever and ever.
ב 2 All the day long will I praise Thee,
And glorify Thy Name, for ever and ever.

ג 145, 3 Great is Jhvh, and highly to be praised,
And His greatness is unsearchable.
ד 4 One generation lauds Thy works to another,
And rehearses Thy mighty acts.
ה 5 The glorious splendor of Thy majesty ‹they proclaim›;
On Thy wondrous works I ponder.
ו 6 They speak of the power of Thine astonishing acts;
I will recount Thy mighty deeds.
ז 7 They make known the fame of Thy great goodness,
And Thy righteousness they praise with shouts of joy.
ח 8 Jhvh is merciful and compassionate,
Long suffering and of great goodness.
ט 9 Jhvh is good toward all,
And His pity extends over all His works.
י 10 All Thy works praise Thee, O Jhvh,
And Thy godly ones bless Thee.
כ 11 They speak of the glory of Thy kingdom,
And talk of Thy might,
ל 12 To make known ‹Thy› great deeds, to the sons of men,
And the glorious splendor of ‹Thy› kingdom.
מ 13 Thy kingdom is a kingdom throughout the ages,
Thy dominion endures for ever and ever.
נ * * * * * * * * * * * * * *
* * * * * * * * * * * * * *
ס 14 Jhvh upholds all who fall,
And raises up all who are bowed down.
ע 15 The eyes of all wait upon Thee,
And Thou givest them their food in due season.[1]
פ 16 Thou openest Thy hand,
And satisfiest with contentment every living thing.
צ 17 Jhvh is righteous in all His ways,
And gracious in all His acts.
ק 18 Jhvh is nigh to all who call upon Him,
To all who call upon Him in sincerity.
ר 19 He fulfils the desire of those who fear Him,
He hears their cries, and helps them.
ש 20 Jhvh preserves all those who love Him,
But all the wicked He destroys.
ת 21 Be Jhvh's praise the utterance of my mouth,
And let all flesh bless His holy Name
For ever and ever!

Psalm 146.

Hallelujah![1]

146, 1 PRAISE Jhvh, O my soul!
2 While I live, will I praise Jhvh,
To my God I will play, while I have any being.
3 Put not your trust in princes,
In a son of man, in whom there is no help;
4 His breath goes forth, he returns to his dust,
In that very day his purposes perish.
5 Happy he whose help is the God of Jacob!
Whose hope rests in Jhvh, his God,

6 Who made heaven and earth,
The sea and all that therein is,
Who keeps fidelity for ever,
7 Who executes judgment for the oppressed,
Gives food to the hungry.
Jhvh unfetters the prisoners,
8 Jhvh gives sight to the blind,
Jhvh raises up those who are bowed down,
Jhvh loves the righteous,
9 Jhvh guards those who seek protection,[2]
The orphans and the widows He upholds;
But the course of the wicked He leads to ruin.
10 Jhvh reigns for ever,
Thy God, O Zion, to all generations!
Hallelujah!

Psalm 147.

‖*Hallelujah*‖*!*
1 PRAISE Jhvh, for it is good;
○Play to our God, for it is lovely;
The song of praise is befitting.
2 Jhvh restores Jerusalem,
He gathers the dispersed of Israel.
3 He heals the broken in heart,
And binds up their wounds.
4 He ordains the number of the stars,
He gives names to them all.

147, 5 Great is our Lord, and very powerful,
His wisdom is infinite.
6 Jhvh helps up those who are bowed down,
He abases the wicked to the ground.

7 Sing to Jhvh a song of thanksgiving,
Play to our God on the harp!
8 He covers the heavens with clouds,
He prepares rain for the earth,
He makes grass grow on the mountains.
9 He gives to the cattle their food,
+And+ to the young ravens that croak.
10 He has no pleasure in the strength of the steed,
He takes no delight in the legs of a man;
11 But in those who fear Him Jhvh has pleasure,
In those who trust to His goodness.

12 Praise Jhvh, O Jerusalem,
Give glory, O Zion, to Thy God!
13 For He makes fast the bolts of thy gates,
He blesses thy children within thee.
14 He makes peace in thy borders,
With the marrow[1] of wheat He sates thee.
15 He sends forth His orders to the earth,
His word runs with speed.
16 He gives snow like +flocks of+ wool,
He scatters hoar-frost like ashes,
17 He throws down His ice like crumbs;
Who can stand before His cold!
18 He sends forth His orders, and makes it all melt;
He causes His wind to blow, then the waters flow.
19 He has made known His word to Jacob,
His laws and injunctions to Israel.
20 Not thus has He dealt with any other people,
No other knows ‹His› commandments.[2]

Hallelujah!

Psalm 148.

Hallelujah!

148,1 PRAISE Jhvh from the heavens,
Praise Him on the heights!
2 Praise Him, all ye His angels,
Praise Him, all ye His hosts!
3 Praise ye Him, sun and moon,
Praise Him, all ye stars of light!
4 Praise Him, ye highest heavens,
And ye waters above the heavens!
5 Let them praise the Name of Jhvh;
For He commanded, and they were created;
6 He established them for ever and ever;
He gave them a law which ‹they› may not transgress.

7 Praise Jhvh from the earth,
Ye sea-monsters, and all ye deeps!
8 Fire and hail, snow and vapor,
Stormy wind, fulfilling His word!
9 Ye mountains and all ye hills,
Ye fruit-trees and all ye cedars!
10 Beasts, wild and tame,
Creeping things and winged birds!
11 Kings of the earth, and all nations,
Princes and all rulers of the earth!
12 Young men and maidens,
Old men and children!
13 Let them praise the Name of Jhvh;
For His Name alone is exalted,
His majesty extends over earth and heaven,
14 And for His people, He has raised up the horn.[1]
He is the praise of all His godly ones,
Of the Sons of Israel, of that people which is nigh to Him.
Hallelujah!

Psalm 149.[1]

Hallelujah!

1 SING to Jhvh a new song,
And His praise in the assembly of the godly.
2 Let Israel rejoice in her Creator,
Let the Sons of Zion shout with joy for their King.

149,3 Let them praise His Name with dances,[2]
Play to Him with tabret and harp;
4 For JHVH is content with His people,
He adorns the wretched with victory.
5 Let the godly exult in glory,
And sing for joy on their beds.[3]
6 A song of praise to God is in their mouth,[4]
And a two-edged sword in their hand
7 To execute vengeance on the heathen,
Punishment on the peoples;
8 To bind their kings with chains,
And their nobles with fetters of iron;
9 To execute on them the sentence that is written;[5]
An honor is it for all His faithful.
Hallelujah!

Psalm 150.

Hallelujah!

1 PRAISE God in His sanctuary,
Praise Him in His strong firmament!
2 Praise Him according to His deeds of might,
Praise Him according to the abundance of His greatness!
3 Praise Him with the blast of horns,
Praise Him with the harp and cittern!
4 Praise Him with tabrets and dances,
Praise Him with string and the pipe!
5 Praise Him with sharp-sounding cymbals,[1]
Praise Him with crashing cymbals!
6 Everything that has breath, praise JAH!
Hallelujah!

Notes on the Psalms

THE PSALMS are a Collection of Hymns for use in Public Worship. Only a small proportion, however, were composed expressly for this use. Some are of a secular nature (*e. g.* Ps. **45**), some give lyrical expression to the thoughts of an individual (*e. g.* Pss. **3** and **4**); but all were received into the Collection to promote the edification of the Congregation. This is to be inferred from the Hebrew name of the Book of Psalms, *Sépher Tĕhillîm*, 'Book of Praises,' and *Tĕphillôth David*, 'Prayers of David' (Ps. **72**, 20).

To some of the Psalms neither of these titles applies, which may be accounted for by the fact that, whatever the character of special Psalms, the Collection as a whole was to be used in Divine Service. The headings also, and the musical directions which are interspersed, even where the Psalm is of a purely personal character, show that the Collection was compiled for musical rendering and liturgical use. Finally, the use of the Psalms in the exercises of the Christian Church, which were derived from the Jewish Synagogue, warrants the same conclusion.

The Psalms are divided into five Books: **3**–**41**; **42**–**72**; **73**–**89**; **90**–**106**; **107**–**150**. The division of the last two Books is due simply to an ancient error (see the note on **106**, 48); and whilst a division may be made between the Second and Third Books, it is only the division between two halves of a whole (see the note on Book 2, p. 182). This reduces the five parts to three: **3**–**41**; **42**–**89**; **90**–**150**. And these three parts are not subsequent divisions of the final collection; they are rather strata, originally independent, which were afterwards brought into connection. Psalms of the first stratum reappear in the second (**14** = **53**; **40** = **70**); Psalms of the second, in the third (**57**. **60** = **108**). In the first the divine name JHVH (see note on **1**, 2) is employed, in the second *Elohîm* (God) predominates. There are several signs (see note on **45**, 6) which indicate that this variation is due not to the authors but to the editors; the editors of the Second Book were, consequently, not the same as those of the First. (For Pss. **1** and **2**, see the note on **2**, 1.)

In the first two divisions anonymous Psalms are rare; and such as do occur were not found in the original editions. Pss. **3**–**41** are *Psalms of David*, and so are **51**–**70**; but **42**–**50** and **73**–**89** are Psalms of the Levitical Guilds of Singers (*cf.* the notes on **39**, 1; **42**, 1). Throughout these Psalms, but with varying degrees of frequency, directions are interspersed indicating the proper manner of musical execution. The significance of these notices was soon forgotten; even in the oldest Versions they were not understood. In the third stratum (Pss.

90–150) most of the poems are anonymous, and, although a much larger proportion than in the first two Books were composed expressly for the Liturgy, musical directions are not given.

Within the three principal divisions smaller groups may be distinguished, *e. g.* the Psalms of Korah and Asaph in the second, and in the third especially the *Shîrê ham-Ma'alôth*, 'The Songs of Ascents' (see the note on p. 210).

The Psalter is a part of the Hagiographa. It is the Hymn-Book of the Second Temple. The titles of the Psalms presuppose the musical service described in the Book of Chronicles, and the *David* of these titles is the David of the Chronicler. With these facts before us, it is not a question whether there be any post-Exilic Psalms, but, rather, whether the Psalms contain any poems written before the Exile. The strong family-likeness which runs through the Psalms forbids our distributing them among periods of Israelitish history widely separated in time and fundamentally unlike in character. The so-called *Psalms of Solomon* (63–48 B. C.) do not differ from the canonical ones in any essential characteristic, and the fact that there are such is a proof of the late date at which Jewish poets continued to write Psalms. The determination of date, therefore, so far as it is possible at all, depends entirely on the interpretation; it is now commonly recognized that the historical notices given in the titles do not contain genuine traditions.

In the present translation of *The Psalms* the titles (including historical and musical notices), as well as *Selah* and other liturgical formulas (*e. g.* **7**, 17), are printed in *italics*, also the doxological subscriptions at the close of the first four Books (**41**, 13; **72**, 18; **89**, 52; **106**, 48). None of these words or phrases (printed in *italics*) formed a part of the original text of the Psalms to which they are attached. Spaced type is used for the refrains which we find in some Psalms (*e. g.* **8**, 1. 9; *cf.* the note on **42**, 5).

The Hebrew characters in the margin of Pss. **9**. **10**. **25**. **34**. **37**. **111**. **112**. **119**. **145** indicate the acrostic letters in the Hebrew original. These eight Psalms are, in form, alphabetical; each verse or stanza commences with the successive letters of the Hebrew alphabet.

Notes on Book 1

Notes on Psalm 1.

(1) *Counsel* = practical conviction in regard to a mode of life (**14**, 6; Job **1**, 1 **10**, 3; **21**, 16).

(2) It is very doubtful whether the Israelites continued to *pronounce* their 2 special name for God at the time when the composition of Psalms was at its height. Yet we can hardly substitute *God* or *The Lord*, seeing that, in writing, the distinction was maintained between *JHVH* (Heb. *Yahvêh*), *Elohîm*, 'God,' and *Adonai* 'Lord.'

[JHVH represents the *Ineffable Name* of the Supreme Being, erroneously written and pronounced *Jehovah* which is merely a combination of the consonants of the sacred *tetragrammaton* and of the vowels in the Hebrew

word for *Lord*, substituted by the Jews for JHVH, because they shrank from pronouncing the name, owing to an old misconception of the two passages, Ex. 20,7 and Lev. 24,16. The true pronunciation of JHVH seems to have been *Yahwè* (or *Iahway*, the initial *I=y* as in *Iachimo*). The final *e* should be pronounced like the French *ê*, or the English *e* in *there*, and the first *h* sounded as an aspirate. The accent should be on the final syllable. To give to the name JHVH the vowels of the word for *Lord* (Heb. *Adonai*), and pronounce it *Jehovah*, is about as hybrid a combination as it would be to spell the name *Germany* with the vowels in the name *Portugal*, viz. *Gormuna*. The monstrous combination *Jehovah* is not older than about 1520 A. D. The meaning of JHVH is uncertain.—P. H.] 1

(3) Compare Joshua, chapter 1, verse 8.

(4) *i. e.* not in the Last Judgment, but in a judgment which God pronounces and executes here and now. Its object is the separation of the true Israel from the false. 5

(5) The dominant note in this Psalm, as in so many others, is the contrast between the godly and the wicked. Both contrasted groups here belong to Israel. The piety described is somewhat Puritanical. Its chief occupation, moreover, is the study of the Law, day and night. The Psalm resembles the Book of Proverbs in depicting the wicked as scoffing, worldly-minded, frivolous men, altogether different from the godly. The similarity to Jer. 17,7.8, as well as the difference between the two passages, is worth noting. 6

Notes on Psalm 2.

(1) Ps. 2 is the counterpart to Ps. 1. In Ps. 1 we have the contrast between the true and the false members of the Theocracy; now we have the contrast between the Theocracy and the heathen world. Neither of the Psalms has a title, nor do they belong to the *Psalms of David* of the First Book. 2,1

(2) The Messiah is the speaker, and the whole Psalm is composed in his name. It is not merely the hopes concerning the future to which he gives expression; it is the claims to world-wide dominion already cherished by the Jewish Theocracy. All the heathen are destined to obey the Jews; if they fail to do so, they are rebels. The Messiah is the incarnation of Israel's universal rule. He and Israel are almost identical, and it matters little whether we say that Israel *has* or *is* the Messiah; *cf.* the note on 28,8. On the day when JHVH founded the Theocracy, He gave it the right to unlimited earthly dominion. This right is involved in the very idea of the Theocracy. Zion, as being the seat of the divine rule, is *ipso facto* the seat of universal rule. 7

Notes on Psalm 3.

(1) The statement made in the title respecting the occasion that gave rise to this Psalm is not borne out by the contents of the Psalm. Not a single feature reminds us of David's situation and mood during the rebellion of Absalom (*cf.* especially v. 7 with 2 Sam. 18,5.12; 19,1). The speaker is a Jewish prince or general. His enemies, the wicked, are also enemies of JHVH and of His people; that is to say, they are heathen. This is clear from vv. 7.8, and we must accordingly take the *many* of v. 1 to be foreign foes. Does the same hold good of the *many* in v. 2? Our first impulse would be to reply unhesitatingly in the affirmative. The assertion in v. 2, however, does not suggest malicious joy, it sounds despondent. This would induce us to find in the speaker's own army the men who reckon his position desperate, and to distinguish between them and the foes who have brought him into this condition. Ps. 4,6, and 3,1

indeed the whole of Ps. 4, is unmistakably in favor of this view. The situation 3
which it depicts is identical with that in Ps. 3. In both poems we have a general who must needs deal, not only with external foes, but also with the treacherous despondency of his own troops: they doubt his fitness to meet the danger. The two Psalms are correctly held to have been written by the same author under the same circumstances. But it is a mistake to say that Ps. 3 is a Morning Psalm, and Ps. 4 an Evening Psalm.

(2) *Selah* is one of the musical notices in the liturgical redaction of the 2
Psalter; the meaning of the term has not been transmitted to us. It is always found *within* the hymns, usually at the close of a paragraph. In the Greek Bible it is rendered *diapsalma* 'interlude.'

Notes on Psalm 4.

(1) The translation of this term is very doubtful. Even in the Ancient Ver- 4,1
sions it was not understood. Against the usual interpretation, *For the Chief Musician*, the objection has been rightly raised, that it is unnecessary to state that the leader of the choir had to be apprised of what he was to perform.

(2) *i. e.*, who dealest with me according to my righteousness; *cf.* 18,20; 7,8.

(3) *Shrink back with horror from the sin of giving voice to your despond- 4
ency in this traitorous fashion!* Another interpretation also might be given: *Be afraid, as much as you please, but do not commit the sin of proclaiming your fear aloud, as you are doing; rather, be calm and still!*

Notes on Psalm 5.

(1) *i. e.* in the way which is proved to be right and well-pleasing to God 5,8
by its leading to the goal, to prosperity.

(2) Because they are God's enemies, too (vv. 10 ff.), and His cause, as well as the petitioner's, is at stake. The godly man cannot claim deliverance because of his own merits; but, compared with the wicked man, he is, at all events, the one who inquires after God. And God cannot but show that such a one is more precious to Him than a man who does not desire to know Him. We have here a strongly marked contrast between two parties within the community, the godly and the wicked. The man who is praying speaks in the name of the true Israel; hence (v. 2) *my King*: JHVH is the King of Israel. Convinced that the wicked will not be allowed to continue to dwell with JHVH, he looks forward with longing to the judgment which will sweep them away, and bring about the triumph of the godly in Zion.

Notes on Psalm 6.

(1) Probably the number of the mode or key is here indicated; *cf.* Ps. 12. 6,1

(2) This is borrowed from Jer. 10,24 and = *Do not so punish me as to overwhelm me.* The punishment of children is designed for their amendment; punishment *in wrath* is directed against enemies, and destroys them. *Cf.* Ps. 38,1.

(3) *Death* = the state of the dead. *Sheol* is Hades, whither all mortals go 5
after death. The OT makes no distinction between Gehenna and Paradise. The argument maintained in this passage would be greatly strengthened if we could hold that it is the true Israel, not a mere individual, who is praying. For if the congregation of the godly in Jerusalem had succumbed to the hostility of their opponents, the worship of the true God would have disappeared from the earth. On the other hand, the offering of praise presented by any one man must be eventually terminated by death, and what can it signify to God whether it last a little longer or shorter?

(4) From this point onward it is clear that the suffering endured by the petitioner does not arise from bodily illness, but from the oppression of foes. In itself, of course, there is nothing incredible in the idea that enemies may have been only a secondary cause of this suffering. For every mishap, whatever the quarter from which it may come on the godly, is complicated with and embittered by the malignant joy of the wicked. But in v. 7 enemies are expressly designated as the real source whence the trouble springs. Whether they are Jews or heathen, or both, cannot be made out with certainty. 6,7

(5) The confidence now expressed does not contradict the lamentation which has been already uttered. Nor does it indicate a change in the state of affairs. He who sets forth his lamentation before God is always confident that help will be found in Him. 8

Notes on Psalm 7.

(1) Of the Benjamite Cush (or *Cushi*, according to the Greek text) nothing is known. In the Psalm itself there is no indication that points to David. 7,1

(2) The two parts of the verse wholly disagree with each other. Probably two lines have fallen out: *If I have done evil to him who is at peace with me, [and repaid my friend with hatred; if I have not, rather, returned good for evil,] and delivered him who is without cause mine enemy.* 4

(3) *Mine honor* (or *my glory*) = my soul; *cf.* **16**, 9 and the note on **57**, 8. 5

(4) Text and translation are uncertain. But it is quite certain, from this and the following verse, that the judgment is upon peoples, and that a people, namely, the people of JHVH, is praying. Only thus can the assertion *JHVH judges the peoples* become the motive of the prayer *Judge Thou me, O JHVH.* 7

(5) Lit. *kidneys* or *reins*, *i. e.* inward impulses; *cf.* **16**, 7; **139**, 13. 9

(6) The section 12–16 does not appear to be the genuine continuation of vv. 1–11. *Cf.* **19**, 6; **24**, 6; **27**, 6; **77**, 11; **95**, 7; **144**, 11. 11

(7) A verse which forms the liturgical close of the Psalm; *cf.* **19**, 14. 17

Notes on Psalm 8.

(1) We do not know whether *Gittith* here means *belonging to the City of Gath*, which probably had been destroyed before the Babylonian Exile, or *belonging to a wine-press* (= Song for the Vintage?), or whether it denotes a mode or key, or a musical instrument. *Cf.* the titles of Pss. **81**. **84**. **8**, 1

(2) The continued adoration of JHVH is ensured by the next generation. Enemies trouble themselves in vain. 2

(3) The verbs are preterits. How God distinguished man, *when He first created him*, is what we are told. The reference to Gen. **1** is evident, especially in the prominence given to man's close relationship to the Divine Nature, and to that dominion over the animals which depends on this relationship. These prerogatives inspire the poet with an enthusiasm against which the raillery of Job **7**, 17 seems to be not wholly unjustified. It is important to know that Ps. **8** is older than Job **7**, 17, and later than Gen. **1**. The linguistic affinities with Deuteronomy, especially with Deut. **32**, also merit attention. 6

Notes on Psalm 9.

(1) This is perhaps the catch-word of some song, to the melody of which the Psalm was to be rendered. **9**, 1

(2) In this Psalm the heathen are called the *wicked*, and the Israelites are designated as the *godly* or the *pious*, literally, the *lowly*, the *humble* (Heb. 5

'anawîm, v. 18b, *i. e.* those who submit to the will of JHVH; *cf.* Matth. 5, 5, a 9
quotation from Ps. 37, 11).

(3) A dramatic introduction of that *cry of the godly* which is referred to in 13
v. 12. This cry is not heard now; but it was heard in bygone days.

(4) *The gateways of death* = the entrance to the underworld = the brink of destruction.

(5) The meaning of this term is uncertain. 16

(6) Sink back into nothingness. The heathen are to vanish from the earth, 17
and make way for JHVH's rule.

(7) To the contrast *heathen—Israel*, the other contrast corresponds, *Man's* 19
rule—JHVH'S rule.

Notes on Psalm 10.

(1) In the Greek Bible Ps. 10 is the continuation of Ps. 9; nor has it a 10, 1
separate title in the Hebrew text. The two Psalms exhibit a striking agreement in their use of words, and originally formed but one *alphabetical* Psalm. The traces of the alphabetical arrangement of the verses (or, rather, of the stanzas) may still be followed from Ps. 9 into Ps. 10. But the order of the letters and the form of the Psalm as a whole have been disturbed. This happened, in the first place, by accident, and, secondly, through the attempts that were made to restore the original. The unity of the Psalm has been thus made unrecognizable. In the text which we now possess very few traces of it can be found. For the triumph of Ps. 9, lamentation is substituted in Ps. 10, without any explanation. The distress described in the latter remains, and appears to be of a different kind from that which is mentioned in the former, more especially in that it is not clear that the enemies are heathen. This certainly holds good of 10, 1–15, although, at the close, Ps. 10 reverts to the train of thought followed in Ps. 9: the heathen are destroyed out of JHVH's land, and the ardent desire of the godly finds a response.

(2) *He puffs at them* = he despises them; (in undignified modern phrase, but 5
which exactly expresses the meaning by onomatopœia: he *pooh-poohs* them).

(3) *Under* his tongue, *i. e.* as a store from which the tongue draws at need. 7

Notes on Psalm 11.

(1) We do not know whether *of David* means *by David*, or *on David*, or 11, 1
from David. It has been suggested that *David* is perhaps merely the name of a post-Exilic guild of Levitical singers from whose hymnal the Psalm was taken (*cf.* the note on 39, 1). This suggestion, however, is very improbable.

(2) The fate of the person here addressed is evidently connected with great historical convulsions: he is not a mere private man who can be selected arbitrarily out of the crowd; he is the representative of an important political party. As a matter of course, this is the party of the righteous and upright. Whether their opponents be Jews, or heathen, or a combination of both, cannot be determined.

(3) Verses 2 and 3 are a continuation of the speech made by the despon- 3
dent advisers. *Cf.* Pss. 3. 4.

(4) This *holy Temple* is in heaven, not in Zion. 4

(5) JHVH is at present hiding His face, and seems indifferent to the rights 7
of His godly ones. But eventually He will interpose and do them justice. The deeds which He will then perform in the world will be the manifestation of His countenance. The phraseology appears to be derived from the arrangements at an Eastern court, where it is difficult to reach the king's presence and obtain a hearing for a request, but where, a hearing once obtained, the suit is generally won.

Notes on Psalm 12.

(1) This is not a quotation from a prophecy. It is the vigorous utterance, **12**, 5
in poetic style, of faith in JHVH's readiness to help.

(2) *Us* = the *godly* and *poor* of v. 5. From v. 5 onward it is plain that the 7
Psalm is not a complaint that the world at large is corrupt, but that the ill-treatment spoken of is that which the godly in Judah endured from the *godless* (v. 5). And these godless men appear to be Jews.

Note on Psalm 13.

(1) The *foes* are not the enemies of a single pious man, in the concrete, **13**, 4
but their enmity is partisan and directed against piety itself, in the abstract. In the misfortune of every pious man they discern the defeat of the cause of piety, although that cause be the cause of JHVH Himself.

Notes on Psalm 14.

(1) It is the heathen who are spoken of. For some time past they have **14**, 1
run riot in the world, and have been specially outrageous against Israel (v. 4), as though there were no God, or as if JHVH were not God. JHVH, however, suddenly interposed, and made His presence felt. This is related in vv. 1–5, and the wish of v. 7 is connected with the narrative: *Oh that now, in this time of need, JHVH would renew the help which then came in with such decisive effect!* V. 6 holds a somewhat obscure position between vv. 1–5 and v. 7: according to the text of Ps. **53**, it forms part of the narrative of past events (*cf.* Ps. **36**).

(2) JHVH is the speaker. 4

(3) *i. e.* the practical conviction upon which the godly found their life, *viz.* 6
the assurance that JHVH is their refuge. The wicked, who in this passage are heathen, would fain prove, by the evidence of facts, that this conviction is erroneous.

(4) *To turn the captivity* = to change misfortune into prosperity (*cf.* **126**, 4). 7

Notes on Psalm 15.

(1) As citizens of the Theocracy, the Jews are *sojourners* (see on Levit. **17**, 8) **15**, 1
with JHVH, who Himself dwells at Jerusalem (the Mountain of JHVH), and permits them to dwell with Him. But this is only on condition of their complying with His demands. Probably the Psalm has a polemical reference to those who presume to reckon themselves members of the Theocracy, and, indeed, to use a commanding tone in Jerusalem, while, at the same time, they take bribes, practice usury, and shamefully ill-treat the godly worshipers of JHVH.

(2) The OT, of course, makes no distinction between usury and interest. 5
The early Church followed its example.

(3) The assertion is not to be taken too literally. The wicked man also
thinks (**10**, 6): I cannot be shaken; I remain for ever.

Notes on Psalm 16.

(1) The meaning of *Michtam* (or *Miktam*; *cf.* Is. **38**, 9) is wholly unknown. **16**, 1

(2) The *holy ones* and the *superb ones* are the idols of v. 3. 3

(3) The Hebrew word may mean either *idols* or *sorrows* (**32**, 10). The 4
former must be intended, because the plural pronouns which follow certainly

refer to beings to whom offerings are presented and whose names men invoke. **16** Those *others* (v. 4) are heathen or men of heathen sentiments. The speaker is the godly Israel, which must, at this time, have been exposed to the seductions of idolatry. The tone of this beautiful Psalm is enthusiastic, not hostile and bitter. JHVH's friends are in peril, but are not undergoing actual persecution for their religion.

(4) JHVH Himself is the possession and inheritance of Israel, *i. e.* of the 6 people, not of the individual Israelite.

(5) The determination not to fall away into heathenism is ascribed to JHVH's 7 admonition, with which, however, the deepest feelings of the good man are in complete accord.—For *thoughts*, literally *reins*, compare the note on **7**, 9.

(6) My *honor* = my soul; *cf.* **7**, 5. 9

(7) There is no need to substitute the singular (Acts **2**, 27) for the plural 10 of the Received Text. The speaker is not a mere individual. Pious Israel will not succumb to the danger with which it is threatened by heathenism. When fighting for JHVH's cause, it will not be destroyed.

Notes on Psalm 17.

(1) *i. e.* at a time when I do not expect a search, when I should be **17**, 3 unable to conceal anything impure or wrong about me.

(2) *Of Thy favor show noteworthy tokens*, so that friend and foe may 7 know assuredly on whose side Thou art. The petitioner is not a private person, but holds a position of public importance. He is the representative of JHVH's cause as against the wicked, who direct their animosity specially against him. In almost all the Psalms we observe the same fact; and this has led to their being commonly ascribed to a royal author. But the person who speaks in the name of the community is not necessarily its official representative. To ensure his sharing and expressing the common sentiment, he need be only a member of the body. It would be, indeed, remarkable if the Psalms were composed exclusively by kings or chiefs.

(3) The sudden transition from the plural to the singular is not at all unusual 12 in Hebrew speech and thought.

(4) The first two lines of v. 14 are quite unintelligible, owing probably to 14 their having been mutilated.

(5) The second half of v. 14 contains no doubt a curse on the enemy. *What is stored up for them* is the wrath which is treasured up or predestined in Heaven (Rom. **2**, 5). *To store up* is the exact phrase for *to predestinate*. The Jews look on that which God will hereafter effect on earth as already *concealed* or *stored up* in Heaven.

(6) Connected as they are with *I shall look on Thy face*, the following words, 15 *at awaking*, can have no other meaning than *when Thou awakest*, not *when I awake*. God is now hiding His face and sleeping; God awakes, when He uncovers His face and shows that He is still there.

(7) Lit. *shape* or *form, look, appearance; cf.* Num. **12**, 8; Deut. **4**, 12. 15.

Notes on Psalm 18.

(1) It is not merely in the title of Ps. **18** that the claim to Davidic author- **18**, 1 ship is advanced: the Psalm itself professes to come from him. But this claim must be disallowed. The decisive argument against it is furnished by the total absence of definite historical allusions. If David reviews his own wonderful history we expect to hear something fresh and personal, not a collection of general phrases which might just as well be composed by a Jew who lived after

the Exile. How very different, in this respect, is the Inscription of the Moabite 18
King, Mesha (*cf.* note on Is. 15, 1.4), in which he casts up the account of his life, and thanks his god for his marvelous dealings! And, although we must admit that, in other respects, Jud. 5 and 2 Sam. 1 are not closely analogous, we are justified in pointing to these old Israelitish poems as being totally unlike Ps. 18. Nor is it credible that the genuine David would blend all his enemies, Saul and Absalom, the Philistines and the Arameans, in one indistinguished mass, as though they had all conspired together to engage in a mighty struggle against him (*cf.* v. 18, *they confronted me in the day of my calamity*). Can it be believed that an experienced warrior would describe his fight as a falling into water, and as being drawn out by JHVH? Would he have reckoned himself among *humble* people (v. 27), and limited his share in the merit of his victories to his having observed JHVH's statutes and ordinances? Would he have spoken of *David and his descendants for ever* (v. 50)? Hardly; these are all indications that the Psalm was written in the later days of Judaism. Nor does its reappearance as 2 Sam. **22** conflict herewith. The poems 2 Sam. **22** and **23**, 1–7 form part of an appendix to the Books of Samuel. They are interpolated at a very unsuitable place and interfere with the natural connection between **21**, 15–22 and **23**, 8–39. If they had been received at an early date into the context of the history, we should have been obliged to acknowledge at least their antiquity. As it is, they stand quite apart from the context. But, if Ps. **18** was not written by David, it is a poetic device, herein differing from the Psalms which are ascribed to him merely in their titles. It is the product of an age when pseudonymous literature flourished among the Jews (*cf.* Ps. **144**).

(2) The weapons through which I gain the victory (Deut. **33**, 17); *cf.* note 2
on Ps. **89**, 17.

(3) JHVH, as usual, descends in a storm from heaven (or from Sinai) upon 7
the earthly battle-field, where His helpful presence is sorely needed. But the distress which David is suffering at the hands of the enemy is depicted under the figure of a struggle with the waves of the sea, where he is in danger of drowning (*cf.* note on **69**, 1).

(4) The Cherub here is the thunder-cloud; *cf.* notes on Ezek. **1**, 4–13. 10

(5) We should not have expected the enemies to cry to JHVH. Either the 41
expression is an inexact one, or the enemies are Israelites. But the historical David does not triumph over the death of Saul (2 Sam. **1**) or of Absalom (2 Sam. **19**).

(6) Civil wars appear to be meant; *cf.* Isaiah **55**, 5. 43

(7) *David and his descendants for ever* is that Messianic article of the 50
Jewish creed which was held fast when faith and facts presented but slight correspondence to each other. The entire Psalm appears to have been composed for the purpose of strengthening the Messianic hope that the ideal image of David would be seen at last by his people.

Notes on Psalm 19.

(1) Not, *one day hands it on to the next*; it would have to hand on the **19**, 2
story to the night following it, and this, in turn, must deliver it to the next day. Rather, *The blue vault tells it by day, the starry heavens teach it by night.*

(2) An extremely prosaic intimation that the voice of v. 2 is not to be taken 3
literally.

(3) *There* does not refer to any of the words which now stand before it. 4
A clause seems to have fallen out, which mentioned the antipodean world, the waters of the ocean, where the sun spends the night.

(4) The praise of God's revelation in Nature is now suddenly followed by 6

the praise of His revelation in the Law. No connecting link is supplied; the second theme is not taken up as a complement to the first; the first breaks off at v. 6 without having been exhausted. On this account it is supposed that the Psalm has been formed out of two fragments which had no original connection with each other. But the language and the contents agree in proving that both portions belong to the same late period. 19

(5) *Enlightening the eyes* = refreshing, reviving the heart (1 Sam. 14, 27. 29). 8

(6) The *arrogant* are the heathen; the *Servant* is Israel (*cf.* the note on Is. 42, 1; 52, 13; 61, 1, and note 4 on Ps. 22). If the heathen bear rule this is a proof of Israel's guilt; if the reverse be the case Israel knows itself to be righteous before JHVH, and *free from gross transgression.* 13

(7) A liturgical concluding verse; *cf.* 7, 17. 14

Note on Psalm 20.

(1) The person who is addressed is the *anointed* one of v. 6, the *king* of v. 9. Accordingly, it would seem that this Psalm (and, on the same grounds, the following one) belongs to the days of the kingdom of Judah. This, however, would remove the two Psalms entirely out of the sphere to which The Psalms, as a whole, belongs; and there are hardly any other points suggesting an earlier date. On the other hand, they cannot be dated as late as the period of the Maccabean kings (105 – 63 B. C.), who were hardly called kings in the sacred tongue. This we cannot understand. 20, 1

Notes on Psalm 21.

(1) It seems that this king, if he be already a king, has not inherited the crown, but has won it. It may be, however, that a hope for the future, rather than a description of existing facts, is here expressed. 21, 3

(2) He is priest, as well as king, and stands before JHVH (Jer. 30, 21; *cf.* also Ps. 110, 4). 6

Notes on Psalm 22.

(1) Probably the catch-word of an old song, to the tune of which this Psalm was sung. 22, 1

(2) Thou sufferest no attack upon Thyself and Thine. 3

(3) If these be silenced, the foundation whereon Thy worship rests gives way. V. 4 supplies the reason why JHVH should not forsake the petitioner; but this reason is valid only if the petitioner is the true Israel. Hence, too, the *I* = *we* in v. 6 ff.

(4) Is. 41, 14; 49, 7; 52, 14; 53, 3 show that this refers to Israel as the Servant of JHVH. 6

(5) Shaking the head is sometimes a gesture of sympathy (see note on 69, 20); here it is one of mockery (as at 44, 14; 109, 25). 7

(6) A child's relation to JHVH does not begin immediately on its birth, nor is it of so specific a nature as is here described. As in other passages, Israel is personified sometimes as an aged man, sometimes as a child; so, in the one before us, it is Israel that is intended. *Israel* came into being, and JHVH entered into relationship with His people, at one and the same time. And the fact that JHVH stood at its cradle is a reason why He should not forsake it in its old age. 10

(7) The animals (*bulls, dogs, lions*) no doubt represent heathen. In v. 7, also, we might think of heathen, seeing that from the times of Jeremiah and Ezekiel (628 – 573 B. C.) downward we have clear evidence of the malicious 12

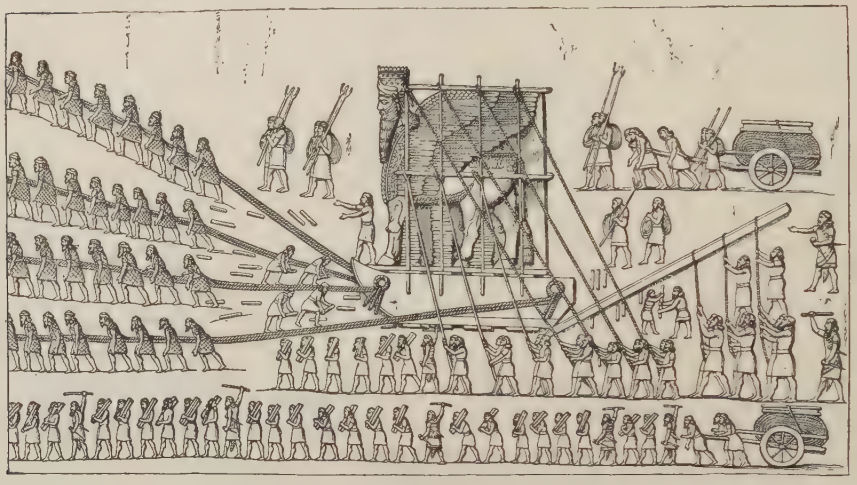
hatred entertained by the neighboring peoples against the Jews. This hatred was aroused because the Jews deemed themselves superior to others, and emphasized their peculiarities. The apparent distinction between the active opponents (v. 12 ff.) and the malicious onlookers (v. 7 f.; v. 17) is not a very sharp one; for the onlookers, too, hope to share in the booty (v. 18). 22

(8) *Bulls of Bashan* (Am. 4, 1) = powerful, noble bulls; of the best breed.

(9) *My hands and feet like a lion* is quite unintelligible here. The reading in the Greek Bible, *They have dug through my hands and feet*, is equally inexplicable in this connection. Besides, the Hebrew word, which the Greek translator thought he read, can hardly mean *to pierce through* (notwithstanding **40**, 6). In the Gospel, also, there is nothing said about the piercing of the *feet* of Jesus. The passage appears to have found a place here by pure accident. 16

(10) They look on me as already dead. 18

(11) *My lonely life* or *my solitary soul*; *cf.* **35**, 17. 20



TRANSPORTATION OF COLOSSAL WINGED BULL.

(12) [This translation is based on the rendering in the Greek Bible, *monoceros* (Vulgate, *unicornis*); *cf.* Pss. **29**, 6; **92**, 10; Job **39**, 9; Num. **23**, 22; **24**, 8; Deut. **33**, 17 (contrast Is. **34**, 7). The unicorn is described by Aristotle, Pliny, and other ancient writers, and even in modern times the belief has been expressed* that the unicorn is an animal actually existing. African explorers heard reports concerning unicorns in several regions of the Dark Continent and occasionally found even pictorial representations of the animal. All these pictures, however, are probably merely profile delineations of straight-horned antelopes, just as we find, on the Assyrian and Babylonian monuments, stags, ibexes, cows, bulls, &c., with one horn instead of two (see the plate facing p. 20, No. V). The inability of the ancient Assyrian artists to draw according to the laws of perspective is manifest in the picture representing the transportation of a colossal winged bull. 21

In medieval collections horns of the rhinoceros (*cf.* AV^{M} Is. **34**, 7) or tusks

* For instance, by the German scholar J. W. von Müller, who published a special book on the subject (Stuttgart, 1853).

of the narwhal (also called *unicorn fish* or *unicorn whale*)* figured as horns of **22** the unicorn. Under the name of *fossil unicorn's horn* they were formerly of great repute in medicine, and, when grated, were regarded as a powerful antidote to all poisons. The jewel-chamber of the Margrave of Culmbach, at the Castle of Plassenburg, contained four "*unicorn's horns*," gratings of which were given only to princes who were deemed to have been poisoned. The Republic of Venice is said to have offered, in vain, 30,000 ducats for one of these horns in 1559.

The idea of the existence of the unicorn seems to be derived from Persian sculptures at Persepolis and Susa. We see there the King struggling with a powerful one-horned animal (No. IV); on another relief a one-horned animal is attacked by a lion (No. I). This animal is, of course, a bull with two horns and cloven feet, although it looks like a horse. The Persian reliefs were undoubtedly influenced by Assyro-Babylonian sculptures. On the reliefs from the North-Palace of Assurbanipal (the Sardanapalus of the Greeks, B. C. 669–625) we see the King grasping a lion by the ear and piercing his body with a spear (No. III). The Persian relief (No. IV) seems to be based on a combination of the two Assyrian reliefs, Nos. II and III. The imagination of the Persian artist developed into a powerful horn the arrow in the forehead of the lion and the ear of the lion which the King grasps. (See the plate facing p. 20.)

For the rendering *unicorn* of AV, the RV has substituted *wild ox*, because the Hebrew word *reem* has this meaning in Assyrian. But in Arabic the name is applied to the leucoryx (*Oryx leucoryx*), a powerful antelope that can cope



LEUCORYX ANTELOPES.

with lions and tigers, and whose large sharp-pointed horns (more than three feet long) are a formidable weapon; whereas the horns of the *wild ox* are somewhat short in proportion to the size of the animal. If we read, therefore, *e. g.* in Ps. **92**, 10: *My horn juts on high like that of a unicorn*, the rendering *wild ox* would seem to be less suitable.—P. H.]

* The horn of the unicorn in the British royal coat of arms is the tusk of a narwhal. This left upper incisor of the male narwhal, which projects from the jaw like a horn, is sometimes nearly ten feet long and consists of the hardest ivory.

(13) Not only the worship and praise of JHVH in the religious assemblies of the Jews, but also the conversion of the heathen, depend on the preservation of the petitioner (*cf.* **51**, 13 and Isaiah, cc. **40** ff.). **22**, 27

Notes on Psalm 23.

(1) The shepherd tends the whole flock, not a single sheep. JHVH is the shepherd of Israel, not of the individual Israelite. The title *shepherds* in the OT is regularly employed in the transferred sense of *shepherds of the peoples, kings*. Any further interpretation of the imagery is modern. **23**, 1

(2) In the later OT literature (Is. **40** ff., Job, Psalms) *righteousness* has a double meaning, derived from legal terminology: a man *is* righteous, *i. e.*, is innocent; or he *obtains* right, *i. e.*, wins his suit. Righteousness, therefore, is (*a*) the *characteristic* of one who is right, an inherent moral quality; and (*b*) the *condition* of the man who has obtained right, whose righteousness has been recognized; an external consequence of the *status justificationis*, depending on the judge. The recognition of the righteousness of the righteous, his justification by God, consists in God's blessing him, rescuing him, granting him victory. That is the objective evidence of his righteousness for himself, as well as for everybody else; and he requires it as a sure sign of his own piety and of the favor of JHVH. We can thus understand that *righteousness*, as the state of one who has obtained right from God, is equivalent to *good fortune* and *welfare*. Success is looked upon as a divine sentence. We are, therefore, justified in speaking of inner and outer righteousness; and they stand to each other as actuality stands to appearance (*cf.* **5**, 8; **24**, 5; **35**, 27; **69**, 27). See also note 4 on Ps. **31**. 3

(3) Because He is called the God of Israel, and cannot leave Israel in straits without exposing Himself to the jeers of the heathen. *Cf.* also **25**, 11; **31**, 3; **79**, 9; **109**, 21; **143**, 11.

(4) In spite of my enemies (**31**, 19), and to their vexation. The words might be spoken of citizens besieged, who, although access to them is cut off, are better supplied with food than the besiegers. *Cf.* also **138**, 7. 5

(5) JHVH dwells in Jerusalem, and His own people dwell with Him, under His protection, as members of His household. Such is the idea involved in the Theocracy, and the summary of all that those who belong to it can desire. 6

Notes on Psalm 24.

(1) The earth is a disc floating on the ocean. **24**, 2

(2) An idea of the reverence due to the God of Israel may be gathered from that greatness of His which dominates the world, and is depicted in vv. 1. 2. The missing link between vv. 2 and 3 is to be thus supplied.

(3) It is hardly possible to make out a connection of vv. 7–10 with the preceding verses. For in vv. 3–6 we are told the conditions on which *men* may come to JHVH at Jerusalem, whereas here the allusion is to an entry of JHVH Himself into Jerusalem. 6

(4) The *heads* of the gates can hardly be the lintels or arches. We must not understand the words too literally. All that is meant is that the gates are to carry their heads high (*cf.* **83**, 2) because of the distinction they have gained by JHVH's solemn entrance through them. The occasion, no doubt, was some triumphal return from a campaign at the head of the Israelite army (see p. 175). 7

(5) The adjective *primeval*, applied to the gates of Jerusalem, deserves attention. In David's time they were not ancient enough to be thus described. 9

Notes on Psalm 25.

(1) This alphabetical song (*cf.* p. 163, l. 28) is an epitome of that world of **25**, 1
religious thought and of that religious vocabulary which we find in the Psalms. LUTHER rightly appreciated it as such. The poet everywhere keeps the entire community in view, but in such a manner as to leave each individual at liberty to appropriate for his own benefit the truths which belong to the whole.

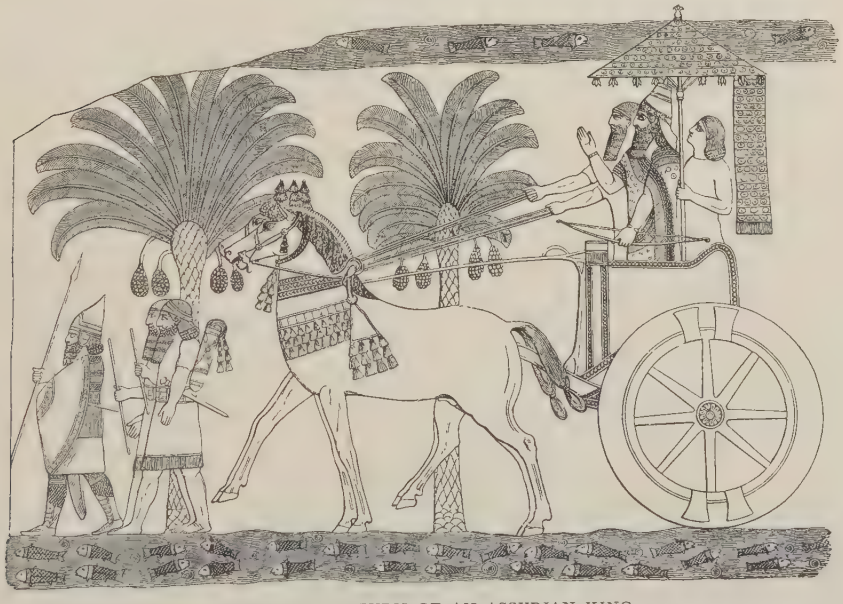
(2) The opposing party, whose sentiments were heathenish. 3

(3) The godly are in a difficult position, in which they desire to act rightly 4
so as to secure JHVH'S approval and blessing (*cf.* vv. 8.9).

(4) By the *compassion* of JHVH, which has been *ever thus from the first*, 6
nothing else can be meant than His compassion toward Israel, whose representatives the faithful deem themselves to be.

(5) According to the view of the history of Israel which was maintained by 7
the Prophets, Israel, in her early days, was constantly unfaithful. JHVH'S displeasure at this has been shown by the banishment of Israel from His presence; but, even after the close of the Exile, His anger seems to display itself occasionally.

(6) From the use of the word *God* instead of JHVH, and from the fact that 22
the alphabet is exhausted in v. 21, it may be inferred that this verse is a later addition. An exactly similar case is found in **34**, 22.



TRIUMPHAL RETURN OF AN ASSYRIAN KING.

Notes on Psalm 26.

(1) *In Thy faithfulness* (or *in Thy truth*, **25**, 5) = on Thy trustworthy way, **26**, 3
which is a safe one, and leads to the goal (*cf.* **86**, 11; Gen. **24**, 48). The words (*loving-*)*kindness* (or *love*, **85**, 10) *and faithfulness* are generally united, almost like a standing formula. They do not mean *mercy and truth*.

(2) The figure is not quite clear. We cannot look upon innocence either as 6
the medium or as the consequence of the washing. Both here and at Ps. **73**, 13

the idea is: *I behave* blamelessly, not, *I declare myself to be* guiltless (*cf.* Deut. **21**,6; Matth. **27**,24). Only the man who has guiltless hands can draw nigh to JHVH with a good conscience,—this is the connecting thought which binds together the two statements of the verse. **26**

(3) The wicked, who are swept away by the judgment, are described as high officials and judges; *cf.* **28**,3. 9

Notes on Psalm 27.

(1) To enjoy in the Temple the sweetness of His presence. The speaker expresses the desire of the Congregation. War is not waged against an individual; it is not round about one man that armies and enemies encamp. Nor is it an individual, but Israel, that dwells in JHVH's house as His *client* and sojourner (*cf.* notes on **15**,1; **36**,7; **92**,13; **146**,9). The house of JHVH is the Theocracy, which has for its centre Jerusalem and the public worship there. The contrast with this is expulsion from the house of JHVH (Hos. **9**,15), such as befell the people at the time of the Exile. **27**,4

(2) This appears to refer to war, from which the Jews feel themselves secure in Jerusalem. 5

(3) The change of mood in the following lines is so complete that it is hardly possible to believe in the unity of the Psalm. 6

(4) The Servant of JHVH is the godly Israel; compare *because of my foes* v. 11. 9

(5) Not to be understood literally, but = all who may be naturally expected to help. Israel is very frequently called an orphan (*cf.* **68**,5; **94**,6). 10

(6) The incompleteness of the verse is a beauty, and by no means indicates a mutilation of the text. 13

Notes on Psalm 28.

(1) *Cf.* note on Ps. **26**,9. In this passage, again, the wicked are a clearly defined set of people; the fierce hatred which the godly bear to them is not capable of explanation on merely general grounds. **28**,3

(2) They do not believe in the approaching judgment. They do not note the signs of its approach. The thought is derived from Is. **28**. 5

(3) The *anointed* is the people (**84**,9; **89**,38.51; **105**,15; Habak. **3**,13). *Cf.* the note on Is. **61**,1 (*ibid.* p. 196, l. 45). 8

Notes on Psalm 29.

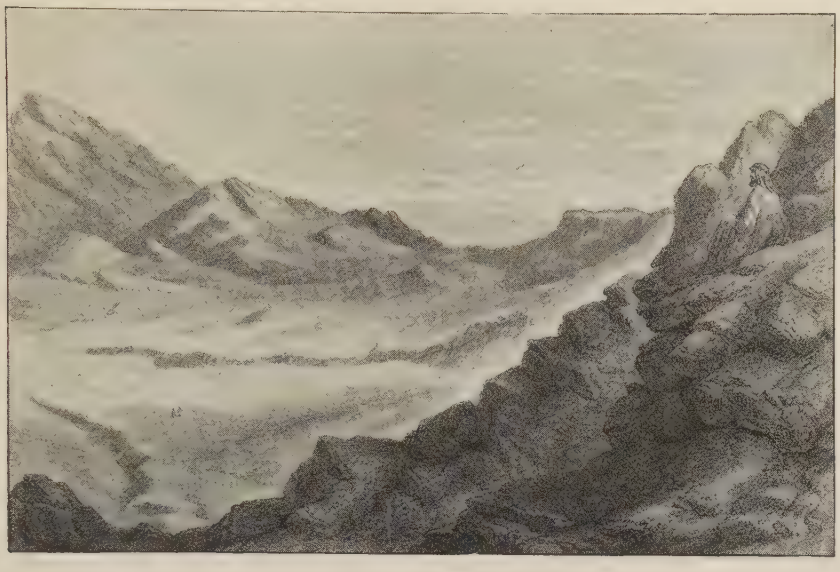
(1) In Ps. **96**,7 the *nations* stand in the place which the *Sons of God* take here. Judaism has turned the heathen gods into angels, commissioned by JHVH to govern the various nations (Deut. **4**,19; Dan. **10**,13; *cf.* Pss. **58** and **82**). The secondary meaning of *to ascribe honor* is *to acknowledge superiority*. JHVH's pre-eminence above the gods of the peoples consists in His being the God of heaven, *i. e.* of the world (**68**,34; **96**,5; **103**,19). **29**,1

(2) For the scene, *cf.* v. 10. JHVH is holding a solemn assize.—*Holy adornment* is not priestly apparel, but such as is reserved for occasions when worshipers appear before JHVH. 2

(3) In Palestine storms usually travel from the sea landward.—The God of *majesty* = the God of *Nature*; Nature, being God's work, is called *majestic*. 3

(4) The Phœnician name of Mount Hermon; see Deut. **3**,9.—For *unicorn*, see the note on **22**,21. 6

(5) That is, in the desert between Canaan and Egypt; *cf.* H. C. TRUMBULL, *Kadesh Barnea*, New York, 1884, pp. 31–43. The wilderness of Kadesh is an extensive hill-encircled stronghold, the strategic key to Canaan; within striking distance of all the main roads from East, West, and South. **29**, 8



WILDERNESS OF KADESH.

(6) Sitting is the posture of a judge. It is in order that He may judge, that JHVH appears in the storm. The storm is the opening of the Assize. 10

(7) The object of JHVH'S judgment is to do justice to His people. 11

Notes on Psalm 30.

(1) David never dedicated a temple. The dedication of the Temple by Solomon was not contemporaneous with a deliverance from great distress, nor do we find it called *Chanukkah*. The *Chanukkah* is that Jewish feast which took its rise from the events (165 B. C.) described 1 Macc. **4**, 52. From very ancient times our Psalm was used in the liturgy of that feast, although it is not at all probable that it was composed expressly for that use. **30**, 1

(2) The foes are heathen.—(3) Similarly Psalms of Solomon **1**, 3. 1.7

(4) *Cf.* note on **6**, 5.—(5) Literally, *my honor; cf.* note on **7**, 5. 9.12

Notes on Psalm 31.

(1) He does not plead in his own name alone. He feels with and for the Congregation. Hence the expressions *lead* and *guide*, which are used of the pasturing of *the flock*, hence also *for Thy Name's sake* (*cf.* note 3 on Ps. **23**). **31**, 3

(2) Compare Psalm **16**, 3. 4; Jonah **2**, 8. 6

(3) As yet we have not reached the position of v. 19 ff. At v. 9 ff. the complaint of vv. 1–6 is resumed; and it would cause confusion if exultation came in momentarily, and broke the continuity of mood. Our translation is an attempt, perhaps somewhat forced, to overcome this difficulty. 7

(4) *i. e.* my punishment. Guilt, like righteousness (**23**, 3), has a twofold meaning. It is the quality of the guilty man, and it is the condition of the one who has been pronounced guilty, and condemned to punishment. **31**, 10

(5) The words *because of my foes* belong to v. 10. They have been incorporated in v. 11, where they do not fit in the least, only because the illness was regarded as a real illness, and not one caused by men. For illness caused by enemies, *cf.* **6**, 7. The open foes are distinguished from the false, fair-weather friends. Yet they do not seem to be thought of as occupying different camps. 11

(6) Forgotten by acquaintances and friends, not by JHVH. 12

(7) Borrowed from Jer. **20**, 10. Jeremiah is the model followed by the congregation of the pious in later days; one might almost call him the nucleus out of which the congregation developed. The Israel that had gone before was summed up in him; the new Israel grew out of him. He exercised a larger influence than any one else in forming the pietism of post-Exilic times. Moreover, the qualities ascribed to the wicked (*i. e.* the enemies) in vv. 18. 20, point to partisanship and intestine divisions; amidst these the tongue is the readiest weapon, although other weapons may be employed as well. 13

(8) Like most of the Psalms, this one did not spring from a merely transient experience. It glances back over a longer period within which the situation and mood have changed,—have been, in fact, reversed. 19

(9) If the traditional reading *in a strong* (or *fenced*) *city* were correct, a most important and unsuspected element in the situation would be supplied. The Psalm might then date from the time of Nehemiah (430 B. C.), when the Jews, in spite of all kinds of open and secret enmity on the part of the Persians and of the neighboring peoples, succeeded in fortifying Jerusalem, and holding their ground. Furthermore, it would be possible to see, in the peculiar use of *regard* (Heb. *shômĕrîm*) of v. 6, an allusion to the Samaritans (Heb. *Shômĕrônîm*), who were not at that time the strict monotheists which they became later. The points of proof, however, for attributing the Psalm in this way to a definite historical period are far too isolated and ambiguous; the general impression which we get here (different from that given by Ps. **22**) is one of keen party strife *within the ranks of the Jewish people* at a later date. 21

Notes on Psalm 32.

(1) *i. e.*, perhaps, a *skilful* song (*cf.* Ps. **47**, 7), or a Psalm *giving instruction.* Perhaps our Psalm is thus named, because of *I will instruct thee* (Heb. *askîlĕkha*), v. 8. **32**, 1

(2) Guilelessness, uprightness, is the condition on which the pardon of sins depends. 2

(3) When I failed to confess my sin. 3

(4) As it is punishment that makes men sensible of guilt, so is it the removal of punishment that assures them of forgiveness. At the outset, the man who is here praying deemed himself unjustly treated, and would not admit that he had deserved the punishment. *Cf.* notes on **31**, 10; **38**, 4. 5

(5) The *prayer* to JHVH for deliverance implies an acknowledgment that the misfortune was deserved; without such a confession there can be no acceptable prayer. This makes clear the transition from v. 5 to v. 6. 6

(6) A gap. We miss the intimation that JHVH is now speaking. 8

(7) The line is so corrupt that it is not possible even to guess at the general meaning. 9

(8) The antithesis to this is found in **34**, 19. 10

Notes on Psalm 33.

(1) This Psalm is without title, doubtless because it found its way into the collection at a later date. 33, 1

(2) A clear reference to the Story of the Creation as told in Gen. 1 (*cf.* note 3 on Psalm **8**). 9

(3) The heathen intended to put an end to JHVH's congregation and to the worship offered to Him on earth. 10

Notes on Psalm 34.

(1) Abimelech (Gen. **20**. **26**) is a mistake for *Achish* (1 Sam. **21**). No feature of this alphabetical Psalm (*cf.* p. 163, l. 28) accords with the scene in which it is laid. 34, 1

(2) *Cf.* **35**, 5. For the *angel of JHVH*, see the note on Jud. **2**, 1. 7

(3) The grace of JHVH is tasted and seen; it is not enough to believe it. 8

(4) *Fear of JHVH* = Religion, Morality; *cf.* **19**, 9. 11

(5) The traditional position of vv. 15. 16 is due to an alteration, the object of which was to restore the usual alphabetical order. 16

(6) From Isaiah, chapter **57**, verse 15. 18

(7) Death comes to the godly also, but not *the evil, sudden death* of catastrophe. 20

(8) Compare the note on Psalm **25**, 22. 22

Notes on Psalm 35.

(1) The second line of the verse seems to refer to an actual scene of judgment; and, if it be so, the first line must be understood literally (*cf.* **69**, 4). 35, 11

(2) *i. e.* the destruction of the pious which they wished for. 21

(3) *Judge me* = do me justice. The judgment is not terrible to the righteous; they always long and hope for it. They demand judgment against the wicked, in comparison with whom they know themselves to be in the right; although they are not pure toward God and cannot complain of any injustice in His chastisement. 24

(4) *Cf.* **40**, 16. — *Right* (l. 8) = *righteousness*; see note on **23**, 3. 27

Notes on Psalm 36.

(1) Heathen are meant, as in Ps. **14**. The spirit of heathenism consists in revolt against JHVH and in untruthfulness. The heathen are specially regarded as rebels when they seek to use their power against the Theocracy (Ps. **2**). 36, 1

(2) The moral order of the world is as deep and stable as the natural. 6

(3) The declaration that the beasts also are helped by God's judgment points to a special occasion, probably to a siege, when animals shared the sufferings of the people.

(4) The children of men, who dwell in the shadow of God, are the Jews, who live securely in Jerusalem. Since they belong to His household, as His *clients* (*cf.* note on Ps. **27**), He takes care likewise that they are fed. 7

(5) *Me* = us. 11

(6) A clear reference to an historical event, when heathen tried in vain to force their way into Jerusalem (Ps. **14**, 5). 12

Notes on Psalm 37.

(1) The prosperity of the wicked is a sore offense and a painful mystery to the godly, because it shakes their belief that God makes a distinction between those who inquire after Him and those who have no desire to know Him. Hence, the exhortation to avoid indignation, and to wait patiently for the final judgment which will destroy the wicked, and justify the godly (*cf.* **39**, 1. 2; **49**, 5; **73**, 3; Eccl. **8**, 11; Job **5**, 2). According to the whole tenor of Jewish hope, the judgment does not take place in the other world, but on earth; and the result of it is, that the godly *take possession of the land*, the land which JHVH has promised to those who keep His covenant (vv. 9. 11. 18. 22. 27. 29. 34). This implies that Palestine is to be taken out of the hands of the heathen, and the Theocracy restored in all its ancient extent (Amos **9**, 11 ff.), and also that, within the Theocracy, the true Israelites, not the false, shall bear rule. *Cf.* Matth. **5**, 5. **37**, 1

(2) This does not mean *It is but to make bad worse*; the idea is rather: Fret not thyself, otherwise thou art apt to do evil and sin with thy tongue; *cf.* **39**, 1; James **1**, 20. 8

(3) JHVH will bring him victorious out of the suit. The struggle between the godly and the wicked is described under the simile of a suit at law; if the wicked gained it by their wickedness, piety would be an illusion. But JHVH does not permit this. He decides eventually in favor of the good, rescuing them, and destroying the bad. 33

Notes on Psalm 38.

(1) For the '*memorial*,' see note on Levit. **2**, 2 (*ibid.* p. 63, l. 46; *cf.* p. 60, [l. 12). **38**, 1

(2) Compare note 2 on Psalm **6**.

(3) Taken from Is. **1**, 6; not to be understood literally in either passage. 3

(4) The punishment is felt as guilt; only through punishment do the people become conscious of guilt. *Cf.* note on **32**, 5. 4

(5) Compare Psalm **69**, verse 8. 11

(6) Like the *Servant of JHVH*, Is. **53**. Differently in Ps. **39**, 9. 13

(7) If JHVH is not moved to interpose by His regard for the man who is praying, He will be so moved when He considers the enemies that are fought, and the cause which is fought for and suffered for. The enemies cannot be allowed to triumph; the cause must not go to the ground (*cf.* **69**, 6). 16

Notes on Psalm 39.

(1) *Jeduthun*, like *Korah* and *Asaph* (see note on Ps. **42**, 1), was the name of a post-Exilic guild of temple musicians (Neh. **11**, 17; 1 Chr. **16**, 42; **25**, 3; 2 Chr. **35**, 15). **39**, 1

(2) Compare the note on **37**, 8 and contrast Jer. **20**, 9. 3

(3) He knows only too well how short-lived and transitory is man. His prayer *Let me know, JHVH,* must be, therefore, understood ironically (*cf.* Job **6**, 11. 12). 4

(4) The wicked look on the good man's misfortunes as a victory for themselves, and triumph in them; here, however, they are simply spectators, not authors, of the calamity. 8

(5) The tenor of vv. 10 ff. shows no difference in time and tone from that of vv. 4–8; v. 10 is a simple continuation of v. 8, and stands in the closest connection with it. V. 9, on the other hand, breaks the connection violently. Its source cannot be ascertained. 9

(6) When the *client* (see note on **27**, 4) is weakened and injured, the honor **39**, 12
of the patron suffers. Apparently, it is the Congregation that is speaking.

(7) The Psalmist's resignation borders on despair. It is remarkable how 13
little he desires from JHVH. The present is cheerless; of a future world there is no thought. Faith longs for sight, but longs in vain; yet it persists, though it is almost extinguished by the painful contradiction which experience brings. A prayer like this cannot be found except in the OT (*cf.* Job **7**, 19.21; **10**, 20.21; **14**, 6.7).

Notes on Psalm 40.

(1) Thou hast laid open to me the meaning. As the connecting link **40**, 7
between v. 6 and v. 8 (*It is not offering that Thou desirest, but obedience to Thy commands*), v. 7 can bear only a general sense, apart from any reference to a marked and special occurrence in the life of the poet, about whom, personally, we know nothing. Therefore the first half of the verse in the Received Text (*Then I said: Lo, I am come*) is not suitable in this connection. *The book of the Law* (literally *the roll of the book*) *prescribed to me* (*cf.* 2 Kings **22**, 13), which is spoken of, in the second half, is, no doubt, a sacred book, probably the Law. The words *By means of the roll of the book* may be fitly joined to the words *Mine ears hast Thou opened*, which are evidently out of place in v. 6. We need not be surprised that it is by means of the Law that the present poet is led to understand JHVH's preference of obedience to sacrifice. We find, in our books, the thoughts with which we are in sympathy; the rest we pass over. But the *book* here referred to probably included the Prophets as well as the Law.

(3) The days of splendor are over; a change is come. 12

(4) It is believed by some that vv. 13–17 (= Ps. **70**) form an independent 13
poem, which was afterwards connected with Ps. **40**, 1–11 by the insertion of v. 12. But, before we reach v. 12, at v. 10, the transition is anticipated. V. 10 tells us that Israel has not failed to render thanks to God. This is mentioned expressly to obviate the explanation that ingratitude had led JHVH to change His treatment of His people. Conversely, therefore, Ps. **70** is a fragment.

(5) Compare Psalm **35**, verse 26. 14

(6) Literally, *Who say: Aha, Aha!; cf.* **35**, 21.25; Ezek. **25**, 3; **26**, 2; **36**, 2. 15

Notes on Psalm 41.

(1) It is not granted to every good man to stand before JHVH. This is **41**, 12
the privilege of the priest, the king, or the prophet. To stand before JHVH *for ever* belongs only to the priestly, or to the royal, *race*, or, as here, to the royal, priestly *people*, that is, Israel. The disease which has been previously mentioned (v. 8) is not a disease in the true sense of the word. It is a misfortune caused by the wicked. These latter are fellow-countrymen of the good, and stand in manifold relations with them. Their enmity, therefore, is somewhat treacherous.

(2) A doxology which serves as a concluding formula to the First Book 13
of the Psalms.

Notes on Book 2.

THE Second Book (Pss. **42**–**72**) is distinguished from the First by a preference for the appellation *God* (Heb. *Elohîm*) instead of the proper name JHVH (*cf.* **53** with **14**, and **70** with **40**; see also note 4 on **45**). In fact, we have *God, my God*, instead of *JHVH, my God* (**43**,4; **45**,7, and frequently). This peculiarity, found in the Third Book also (e. g. *God Sabaoth* instead of *JHVH Sabaoth*, **80**,4.7.19) is due to a reviser. From the subscription to **72** we might infer that the Second Book consists wholly of Psalms by David, and that the succeeding Books contain Psalms by other authors; but, in point of fact, the Second Book opens with non-Davidic Psalms, written by poets who appear nowhere else except in the Third Book. This is correctly attributed to an ancient error whereby Pss. **42**–**50** were transferred from the Third Book to the beginning of the Second.

Notes on Psalms 42.43.

42,1 (1) *Korah* and *Asaph* are not Psalmists, but families or guilds of Temple-singers. Hence, the Psalms may have been attributed to them originally in just the same way that many German hymns are attributed to the *Moravian Brethren*: they belonged originally to a private collection, and subsequently found their way into the common Hymn-book.

2 (2) *To behold the face of God* = to come to the place of worship, which, in this case, is Jerusalem (*cf.* Ex. **23**,17; **34**,23; Deut. **16**,16). And *thirsts for God*, in the preceding line, bears an allied meaning (*cf.* **43**,3). *Cf.* the note on Is. **1**,12.

5 (3) A refrain, like v. 11; **43**,5. Many Psalms of the Second Book have refrains, *e. g.* **46**.**49**.**56**.**57**.**59**.**62**.**67**.

6 (4) Zion is the *diminutive mountain*. Palestine is *the land of Jordan and of Hermon*. Zion is the one spot in all Palestine which is ever-present to the Psalmist's mind. [For *Hermon* the Hebrew has *the Hermons*, a so-called *amplificative plural*, equivalent to *the gigantic Hermon*; compare the *rivers*, **89**,25; **137**,1 = The Great River, *i. e.* the Euphrates.—P. H.]

7 (5) While God is opening the sluices of heaven, flood is poured on flood here on earth. It is hardly needful to say that *water* is an image of distress and danger; *cf.* **69**,1.2; **124**,4.5.

8 (6) This verse completely breaks the connection, and seems to have been inserted here by pure chance. If it be omitted the second stanza will then have the normal number of six verses.

43,1 (7) Ps. **43** has the same refrain as **42**, and is not separated from the latter by a distinct title. Its contents show that it is the concluding portion of **42**. The oppressors are here distinctly characterized as heathen, but they are content merely to mock at the Jews. The Temple is standing, and the legal ceremonial is kept up. He who is praying, however, cannot attend the service; he is away from Palestine, amid heathen surroundings.

Notes on Psalm 44.

44,2 (1) Our fathers.

4 (2) From bygone times the tradition has been handed down that JHVH drove out the heathen, and gave the Promised Land to His people, who are now undergoing a repetition of that experience; the very thing that is again required is the driving out of the heathen, and the maintenance of Israel's right to the Holy Land. JHVH is ever Israel's king.

(3) Hitherto, the fight with the heathen has been successful, but now the Israelite army (which all through the Psalm is the speaker, and rightly regards itself as the representative of the people) has suffered a severe defeat which has placed everything in danger. 44,9

(4) God's champions cannot understand why He disowns them, seeing that toward Him they are conscious of unchangeable fidelity. 17

(5) It is in defense of their religion that the Jews are now slaughtered by the heathen, and are waging war against them. The only period when this happened was the Maccabean, in the second century B.C. 22

(6) An impassioned prayer, uttered by those who believe that they have done their part, and may now look that God shall do His part. 23

Notes on Psalm 45.

(1) Probably the catch-word of an older song, to the tune whereof this Psalm was to be sung; *cf.* the titles of Pss. **60**. **69**. **80**. [Or the Hebrew *'al shoshannîm* may mean *With Susian Instruments*; compare *With Elamite Instruments* in the titles of Pss. **46**. **49**.—P. H.] **45**,1

(2) Literally *a work* (*of art*); *poem* is derived from the Greek *poïein* 'to make.'

(3) Verses 3–5 do not justify the conclusion that the King is about to enter on a campaign. 3

(4) Heb. YHVH (*yihyêh*), which a subsequent editor mistook for YHVH, *i. e.* JHVH (Heb. *Yahvêh*; see note on **1**,2), and accordingly substituted *Elohîm* = God (*cf.* Notes, p. 162, l. 28; 182, l. 3). 6

(5) His own merits have brought him to the throne, and raised him above his former equals. But this does not prove that he was not of royal blood (v. 16). Nor does the expression *JHVH, thy God* oblige us to believe that he was an Israelite. The Jews were strongly disposed to take the smallest advances made to them by heathen potentates as meaning much more than was really intended. When heathen rulers showed any condescension toward Judaism, by offering a sacrifice, for instance, at Jerusalem, the Jews were ready at once to acknowledge them as servants of JHVH. 7

The anointing refers to the coronation. *Gladness* = the fulfilment of man's highest wish, that is, the crown.

(6) The scene is a marriage ceremony. The royal pair show themselves to the people in front of the palace; from within issues the sound of harps. 8

(7) The poet would appear to be no longer young; he takes the poetic liberty of addressing the bride as *daughter.* 10

(8) *Maiden of Tyre* does not mean a Tyrian maiden, but the *City of Tyre* (*cf.* Is. **37**,22, and see note on Isaiah **1**,8). A preceding sentence is lacking, such as, perhaps: *Damascus brings thee gifts, and the City of Tyre*, &c. 12

(9) The last four lines are addressed to the King, not to his bride. 16

(10) Fruitfulness in *sons* is the desired blessing. V. 16^{b} appears to refer to a larger kingdom than Israel ever became; so also v. 12. The present is here spoken of, not the Messianic future.

Notes on Psalm 46.

(1) This verse is a conditional sentence. The apodosis is the same refrain (see note on **42**,5) as vv. 7.11, which has here dropped out. If it be replaced, the first stanza, like the two following, will then have four verses. **46**,3

(2) The poet has already compared the powers which disturb the world to the raging waters of the infertile sea. Adhering to the figure he speaks of 4

God in Zion as a fertilizing stream, bringing prosperity and blessing to those who dwell near it (*cf.* Is. **8**, 5 ff.; **33**, 21). **46**

(3) The catastrophe depicted has given rise to an empire powerful enough to repress all national animosities within its wide boundaries, and in this way to establish God's peace. To suppose from this Psalm that Zion's situation was that which existed during the siege by the Assyrians (701 B. C.) is an utter mistake. The heathen are not assembled before Jerusalem, but are taken unawares in their own countries. A complete revolution in all the component parts of a great political system, such as was occasioned by Alexander the Great (330 B. C.), would explain this Psalm,—a shaking of the whole ancient world, leaving only Jerusalem unshaken, and appearing to the Jews as JHVH'S preparation for the Messianic kingdom, (just as the destruction of the Babylonian empire by Cyrus in 538 B. C. had once seemed)—this is to be presupposed. 9

(4) The heathen are addressed. 10

Notes on Psalm 47.

(1) The *jewel* of Jacob, the object of his pride, is the Holy Land. **47**, 4

(2) This verse refers to JHVH'S warlike entry into Palestine with Moses and Joshua; vv. 3.4 relate to the same event. The Psalmist hopes that a second establishment of JHVH'S dominion is now succeeding to the first. 5

(3) This is the key to the understanding of the Psalm. The conversions to Judaism, which became much more numerous after the days of Alexander the Great, gave rise to this lofty Messianic hope; they signalized the beginning of JHVH'S universal rule. The remarkable spread of Judaism among all the heathen at that time was undoubtedly a significant fact; it arose out of the Messianic hope, to which, in turn, it gave fresh vigor. 9

Notes on Psalm 48.

(1) Obviously this *holy mount* is not the mount of the Temple, but includes the whole of Jerusalem (*cf.* vv. 3.11). **48**, 1

(2) Zion is called *the extremest North, i. e.* the true abode of God; in the extremest North the gods dwell; *cf.* notes on **68**, 7; Is. **14**, 13; Ezek. **1**, 4; **28**, 13. [Or *the extremest North* may be a misplaced gloss on *His holy mount* in v. 1.—P. H.] 2

(3) Compare notes on 1 Kings **10**, 22; Is. **23**, 6; Ez. **27**, 12. 7

(4) This seems to refer to what has preceded, in which case vv. 4–7 describe a deliverance of Jerusalem from great danger in the remote past, to which a parallel has been furnished by the most recent experience. The former event must have been the retreat of Sennacherib, 2 Kings **19**, 36 (B. C. 701). *Cf.* the note on Is. **36**, 1. In Ps. **48** the circumstances are not the same as in Ps. **46**; it is not a world-wide calamity that is here spoken of, but simply the fate of Jerusalem. 8

(5) This verse points to the wide spread of Judaism in all lands; everywhere people are interested in the fate of Jerusalem. 10

(6) Jerusalem has escaped unscathed. This is evident to any one who will make the circuit of the city-walls. A siege, at least an imminent siege, is referred to. 13

(7) The words *unto death*, Heb. *'al-mûth*, in the Received Text, are a corruption of Heb. *'al-'alamôth* [according to GRÄTZ, perhaps,=*with Elamite instruments*' (*cf.* Ps. **46**).—P. H.], and belong to the heading of the Psalm following. 14

Notes on Psalm 49.

(1) Prominence is given to the universal, nay, to the philosophic nature of the problem, which is, in fact, genuinely Jewish, and the solution is quite the usual one: Death makes all equal, and strikes the man who has much to lose harder than him who has little. 49,1

(2) Revealed to me from above. 4

(3) The Received Text reads: *none can redeem his brother*; but the point is whether the rich man can redeem *himself*, not at all whether he can ransom his brother. 7

(4) V. 12 reappears as v. 20, and thus indicates a conclusion. The stanzas are, however, of unequal length. 12

(5) These words represent an interpolation, which is extremely inappropriate here. It shows, however, most characteristically the longing of the Jews for Messianic rule. 14

(6) The man who needs deliverance is not yet dead, but is in imminent peril: Sheol does not yet possess him, but is stretching out its hand to seize him (**16**,10; **30**,3). The positive comfort, that God may deliver the godly from sudden evil death, is better than the negative consolation that the ungodly cannot enjoy his happiness after death. 15

Notes on Psalm 50.

(1) This is the sigh of some ancient reader. It does not suit the context, and should be struck out. Verses 2 and 3 form only one verse. 50,3

(2) Is this a reference to Ex. **24**? The *faithful* here are the Israelites in general, including the wicked. 5

(3) God comes forward, not to act, but to deliver a discourse; the theophany ends with a sermon. 7

(4) *Cf.* v. 23. The contrast with the foregoing is not sharply defined, unless the payment of vows mean something else than the offering of sacrifices. *Cf.* **51**,17; **56**,12; **61**,8; **65**,1; **66**,13–15. 15

(5) Compare Proverbs, chapter **1**, verse 10 ff. 18

Notes on Psalm 51.

(1) This title was suggested by v. 14; it prevents a proper understanding of the Psalm. It is not David who offers these petitions, but the Servant of JHVH, *i. e.*, Israel (*cf.* **27**,9). The iniquity is secret, not public; committed against God, not man. The *Servant* believes that he is cast off by God. He prays for the restoration of his good conscience toward God, in order that he may execute his prophetic mission, the conversion of the heathen. The whole Psalm is based on Is. **40** ff. *Cf.* notes on Isaiah **42**,1 (*ibid.* p. 177). 51,1

(2) The absolution consists in the removal of the punishment; *cf.* vv. 8.12.

(3) In relation to the men who threaten him, *i. e.* to the heathen, the *Servant* is guiltless. His iniquity, therefore, must have been against God alone. He does not know wherein it consists, but confesses it in advance, and acknowledges the righteousness of God. 4

(4) Iniquity against God is inseparable from Israel ever since the beginnings of her history (*cf.* Ez. **16**). It is, therefore, quite natural that her sins are *ever-present to her eyes* (v. 3). An individual is not here spoken of (see also Ps. **22**,9). The Jews were far from imagining conception as the germ of original sin. 5

(5) It troubles him to be obliged to acknowledge God's righteousness 6

without understanding the reason therefor. If he could but get an *insight into* 51
the mystery his faith would be strengthened (*cf.* 90, 8).

(6) By the *clean heart* is meant a joyous spirit, assured of the divine favor 10
(v. 12). The opposite to this is the troubled, not the impure heart.

(7) So speaks the *Servant of JHVH.* The holy spirit is the prophetic 11
inspiration, the divine influence from which Revelation springs.

(8) That is, from peril of death. The danger arises from the heathen. As 14
against them, Israel is in the right, and can appeal to God's righteousness.

(9) Zion now comes forward, in place of the *Servant.* There is no need 18
to regard this verse as a later addition. It seems to lead us into the times of Ezra (450 B. C.).

Notes on Psalm 52.

(1) Compare 1 Sam. 22, 9. Here again is a title which does not corres- 52, 1
pond to the contents of the Psalm.

(2) The person addressed is not an alien tyrant, but a Jew in high position (*cf. e. g.* Is. 22, 15). Opposed to the godly party there is a worldly party, whose representatives are to be found mainly among the chiefs of the theocratic commonwealth.

Notes on Psalm 53.

(1) Compare the Notes on Psalm 14. 53, 1

(2) [Heb. *Machláth.* This is perhaps the catch-word of an older hymn, the first line of which may have been: *The sickness of Thy people heal, O God!* It is possible, however, that *Machláth* is the name of a musical instrument. *Cf.* the title of Ps. 88.—P. H.]

(3) The expressions here, on the whole, suit the context as a continuation 5
of the narrative better than the parallel passage in Ps. 14, 5. 6. In certain phrases, however, suspicion is aroused: thus in *cast them off*; again at the end of v. 5, where the Jews are not alluded to, but the heathen.

Note on Psalm 54.

(1) The description of the enemies which the poem itself gives suits 54, 1
neither Saul nor the people of Ziph (1 Sam. 23, 19; 26, 1). The enemies are heathen; it is the Community that speaks. *Cf.* note on Is. 61, 10.

Notes on Psalm 55.

(1) Compare Jer. 9, 2. As a rule, people would fain leave the wilderness for 55, 7
the city.

(2) The Received Text reads: *They go about it upon the walls thereof.* 10
This is appropriate in 59, 6. 14, but not here. We should expect: *Day and night do murder and bloodshed dwell therein.*

(3) The enemies are here unmistakably designated as internal ones (Pss. 13
35; 38; 41; 69). The chasm between the parties is very deep: murder and bloodshed reign in the city.

(4) Parties, not individuals, are described; not a close friendship, but a 14
national and religious association, which, among the Jews, was peculiarly intimate and sacred.

Notes on Psalm 56.

(1) Compare the note on Psalm 16, 1. 56, 1

(2) The contrast between God, on the one hand, and man, or flesh, on the other, or, as we should phrase it, between God and the world, makes the men

appear as heathen (*cf.* v. 7, *the peoples*). Nothing points to the Philistines of Gath (1 Sam. **21**, 11). **56**

(3) The Received Text reads *my misery*, Heb. *nodî*, and this word makes a jingle with Heb. *bĕnôdĕkhá* = *in Thy jar* (lit. *waterskin*), at the end of the following line. 8

(4) Being the refrain, vv. 10.11 must form a conclusion to what precedes. Consequently the last two verses, which imply an entirely altered situation, appear to be a later addition, but made by the original author: What I promised to pay Thee, if Thou wouldst deliver me from my distress, has fallen due, now that Thou hast actually delivered me. 13

Notes on Psalm 57.

(1) *Destroy not* is an indication of the melody; *cf.* Is. **65**, 8. **57**, 1

(2) The situation is an extraordinary one. That JHVH is to exalt Himself over and against the whole world appears to imply that the enemies are heathen (vv. 5.11; *cf.* v. 4b, *men*). Saul, at any rate, is out of the question.

(3) There is a lack of correspondence in the various parts of the metaphor: *teeth* must be understood figuratively, and *tongue* literally, whilst *spears* and *arrows* are literal, and *sharp sword* figurative. 4

(4) The last two lines of v. 4 had better be taken as a separate verse, as the two stanzas indicated by the refrain (vv. 5.11) have then an equal number of verses.

(5) The translation *my soul crouches down* is but a make-shift. The Hebrew verb does not mean *to crouch down*, intransitively, but, transitively, *to bow down* (or *droop*) *the head*, &c. (*cf.* Is. **58**, 5); nor do people *crouch down* before a net. 6

(6) The following verses, 7–11 = Ps. **108**, 1–5.

(7) Literally *my glory* or *my honor*; *cf.* **7**, 5; **16**, 9; **30**, 12; **108**, 2. 8

(8) This is best explained by assuming that the speaker himself lived not in Judea, but in the midst of the nations, *i. e.* heathen. 9

Notes on Psalm 58.

(1) The gods are not human rulers. They are the divinities worshiped by the heathen, and placed by JHVH at the head of the nations (Pss. **29.82**). They are held responsible for the conduct of their subjects. If they are righteous gods, they must maintain righteousness and justice within their domain. In point of fact, their rule is thoroughly discredited by the disorderliness and licentiousness of their subjects (vv. 3–5). The godly Israelites suffer greatly through this. Seeing then that they fail in their duty, or are incompetent for their task, JHVH Himself must interpose, and execute justice against the heathen in order that it may be seen that there is one Supreme Deity upon earth who judges. **58**, 1

(2) The *wicked* here and the *men* of v. 1 are the heathen. 3

(3) The Received Text is unintelligible. (4) Literally *fruit*. 9.11

Notes on Psalm 59.

(1) Here again the occasion mentioned in the title (1 Sam. **19**, 11) entirely fails to correspond to the contents of the poem; the enemies are the heathen. **59**, 1

(2) So also v. 8. Particular heathen nations are, of course, meant in the first instance. But the fight is also regarded as waged by heathendom as a 5

whole against Israel. The root of the hostility lies in their religious differences. **59**
For *robbers thus sacrilegious*, in the following line, we might put *wicked traitors*, because the heathen are regarded as rebels against JHVH (*cf.* **36**, 1).

(3) V. 6 recurs as v. 14, not far from the refrain in each case (vv. 9. 17). 6
Nothing is said about a siege of Jerusalem. The words which have been supposed to indicate a siege do not necessarily mean *they go around* (i. e. *encompass*) *the city*, which procedure might please the besiegers without hurting the besieged. Quite as admissible is the meaning *they go about the city*, they search through it to drag the pious out of hiding-places. And their barking, blaspheming, and slandering agree better with this view. The heathen are doing as they please *within* Jerusalem.

(4) This line shows that the blasphemy of the heathen is uttered directly 7
against Israel's God, whose vengeance they do not dread, because they do not believe in His existence. In v. 12 also, blasphemy is imputed to them as their capital sin. The position of affairs is such as was to be found in Jerusalem in the period preceding the Maccabean War (167 B. C.).

(5) *Cf.* **2**, 4. (6) The tone of threatening deserves notice. 8. 15

Notes on Psalm 60.

(1) The statement made in the title is based on the word *Edom* in v. 9. **60**, 1
Aram-Naharáim = Arameans on the banks of the Euphrates (*cf.* notes on Jud. **3**, 11); *Aram-Zobah* = Arameans north of Palestine between the Mediterranean and the Euphrates, in the neighborhood of Emesa, the modern Homs. The *Valley of Salt* (2 Sam. **8**, 13; 1 Chr. **18**, 12; 2 Kings **14**, 7) is probably the *Wâdy el-Milh* near the Dead Sea. For the *Lily of the Law*, see note on **45**, 1.

(2) We have here a state of things similar to that in Ps. **44**. The army of the Jews is defeated; it, therefore, appeals to God, and, relying on His promise, prays for help.

(3) That is, the Theocracy. The defeat has threatened the overthrow of 2
the sacred commonwealth.

(4) Verses 6–12 = Psalm **108**, 7–13. 6

(5) Similar words of JHVH's are often found in the Psalms. They are not actual oracular utterances, sought and given, then and there. But they are ancient, well-known dogmas, uttered in oracular form. Here, for instance, we have the Messianic prophecy that the Theocracy shall one day recover the boundaries which it had in David's time. Evidently the beaten army has been about to execute the fulfilment of the promise, and to reconquer Palestine.

(6) To the several provinces of David's realm various grades of rank are 7. 8
assigned. The conquered Moab and Edom are *vessels of dishonor* (Rom. **9**, 21), common domestic utensils, compared with Ephraim and Judah, the helmet and the sceptre.

(7) The Received Text reads: *Who will bring me into the strong city?* 9
(Heb. *maçôr*; *cf.* **108**, 10), but *Mazor* must be a geographical name, like *Edom* in the following line. [*Mazor* seems to be a district in northern Arabia.—P. H.]

Me is equivalent to *us* (*cf.* notes on **36**, 11; **118**, 1; Isaiah **26**, 8).

(8) A remarkably definite indication of locality.

Notes on Psalm 61.

(1) The situation resembles that in Ps. **60**. Here, however, it is not an **61**, 2
army in the enemy's land that is described. A Jewish community, living at a great distance from Judea, believes itself to be endangered by the neighboring heathen, and longs to be transported to Jerusalem (v. 4).

(2) The wish to be led to Jerusalem is partly explained by the affliction **61**,4
which the suppliants were enduring in their distant abode. But added to this
was the recent rise of the Jewish state to a position far higher than hitherto
attained, a height which satisfied the boldest hopes of the godly. The Macca-
bean successes (167 B.C.) are the only events that can be fitly suggested. It
was the rise of the Maccabean power which roused the hatred of the heathen
against the Jews who dwelt among them, and thus brought the Jews into peril.

(3) The Psalm opens with a wholly different prayer, but it is not unnatural 6
that it should close with a petition for the continued prosperity of the Theocracy.
The King belongs to the Hasmonean dynasty, but is not to be identified with
Aristobulus I. (105/4 B.C.), the son of John Hyrcanus I. (B.C. 135–105) and
brother of Alexander Jannæus (B.C. 104–78).

(4) The *vows* are *fulfilled* by an offering of praise (**50**,14; **65**,1). 8

Notes on Psalm 62.

(1) Compare Notes on Psalm **39**. **62**,1

(2) The danger is a public one, threatening the Theocracy (v. 8). It shows 3
itself in an onslaught on a prominent individual who is virtually the leader of
the commonwealth. He is attacked by a Jewish faction which, while affecting
piety, exerts a pernicious influence. From the sequence of Pss. **61**.**62**.**63** it
may be gathered, with much probability, that the prominent individual in our
Psalm is the same who in Pss. **61** and **63** is entitled *King*.

(3) Lit., *men are but a breath* (*cf.* **39**,5.11; **144**,4). It contributes to our 9
comfort that those, who assail us and our chief, are but men.

(4) This is addressed to the opposing faction. 10

(5) Here, as everywhere in the OT, man's reward comes from God's grace. 12

Notes on Psalm 63.

(1) This longing after God evidently does not spring from the pressure of **63**,1
a mere transient distress; it is felt at all times, and is not left unsatisfied.

(2) *I saw Thee in the sanctuary* (**73**,17) = I was exalted up to the very face 2
of God, which is unveiled to mortal man only at rare moments. The meaning
is put beyond doubt by the following line, *Beholding Thy power and glory*. A
ray sent from God, an *augè Diós*, as Pindar has it, has lighted on the man
who is praying, and demonstrated God's graciousness, and awakened the knowl-
edge that communion with Him is needful. But this rapt moment was not a
private and mystical experience. It was a deliverance vouchsafed by JHVH to
Israel, shared by the suppliant, and serving afterward for his sustaining. It
was a time of exaltation for the people, which raised the spiritual life of the
individual to the very heavens. The people and the individual do not stand in
contrast to each other. The religious life of the individual is most intimately
connected with the history of the community.

(3) Verses 2 and 4 correspond; v. 3 stands parenthetically between; in the 3
translation it has, therefore, been introduced after v. 4.

(4) It is clear that the common sentiment of the pious community supplies 11
the background for the personal relation of the suppliant to God: the occasion
which decisively affected his religious life was an experience through which the
entire community had passed.

Notes on Psalm 64.

(1) This Psalm deals with differences among Jewish factions. **64**, 1
(2) This account of the fulfilment of the prayer was appended at a later 7
date. Something, however, might be said in favor of the supposition that the
Psalmist himself is here anticipating the future.

Notes on Psalm 65.

(1) *To Thee the vow is paid = Thou hearest prayer* in the line following. **65**, 1
Deliverance makes obligatory the payment of the vow. *Cf.* **61**, 8.
(2) This Psalm appears to have been composed for a festival. 2
(3) *Trespasses* = affliction and distress; *forgiving* = delivering; *cf.* notes on 3
31, 10; **103**, 1 (l. 34).
(4) Israel, or the community of the godly, is meant. They seem to have 4
been shut out from Jerusalem for a time.
(5) Here, and in v. 8, the Jews are seen to be dispersed throughout the 5
world. The consequence is, that far beyond the limits of Palestine an interest
is taken in the events that happen in Zion.
(6) The occurrences that succeed the deliverance are of no ordinary char- 8
acter.
(7) The season of the year and the character of the festival give rise to a 9
thanksgiving for the bounties of Nature, and this is preceded by thanksgiving
for the events that have happened, as it stands in v. 11: Thou hast crowned the
graciousness shown to us in our history with the gifts of Nature.
(8) After the thanksgiving for rain in v. 9, where the early rain in autumn 10
appears to be meant, we now have a prayer for more rain, probably the late rain
in spring. Consequently, the festival for which this Psalm was composed may
have been the Passover.

Notes on Psalm 66.

(1) David is not named as the author. This may be a mere oversight, or **66**, 1
it may indicate that Ps. **66** found its way into this collection at a later date.
The situation and mood here described are precisely similar to what we find in
Ps. **65**. For a time Israel was oppressed and trodden down by the heathen, but
now God has brought deliverance, and shown His power over all the heathen.
(2) The reference is to the Exodus. 6
(3) The heathen are rebels (*cf.* notes on **2**, 2; **36**, 1; **59**, 5) whom JHVH must 7
keep under strict watch, lest they rise against Him. Yet events have taken
such a shape as to allow the hope that the heathen will acknowledge and
praise JHVH (vv. 8 ff.).
(4) By strict right, no human being could rule over the Theocracy; it is 12
God's prerogative.

Notes on Psalm 67.

(1) The history of the world is sacred history. God guides and judges all **67**, 2
the peoples, as well as Israel. Hence it follows that by His action in history
His will on earth may be recognized. This Psalm is distinguished by the large-
heartedness of its views.
(2) Compare note 7 on Psalm **65**. 6

Notes on Psalm 68.

(1) To be understood in accordance with vv. 7.8, and to be translated, 68, 4
as it is, in the present tense, like the *Him who drives over the heaven* of v. 33.

(2) A preliminary allusion to the historical occurrence which the Psalm 5.6
describes. The *orphans* and *widows* (v. 5; *cf.* **94**, 6) are the *forsaken* and *prisoners* (v. 6); they are Jews, dwelling apart among the heathen (in *Bashan*, vv. 15.22), and oppressed by them. They are rescued by a Jewish army, and, with the exception of some self-willed individuals who prefer to dwell among the heathen, are brought to Jerusalem. The position of affairs is that of 1 Macc. **5** (167 B. C.); there is nothing to remind us of the deliverance from Babylon (537 B. C.).

(3) According to the prevalent interpretation the Psalmist is not speaking 7
of that divine interposition in behalf of Israel which is now carrying out: the leading of Israel out of Egypt into the Promised Land, ages ago, is his theme. But it is a mistake to assert that JHVH cannot now *come from Sinai*. The use of this archaic expression (instead of *from the North*; *cf.* the note on **48**, 2 and Jud. **5**, 5) by no means compels us to place in the past the divine appearance which is here described (*cf.* v. 17). If we do thus date it back, we shall look in vain for the transition from type to antitype, from the hallowed past to the realities of the present. This consideration is decisive. We have before us an impressive event belonging to the present: God has placed Himself at the head of His warlike people, and restored to them their inheritance. The accompanying rain reminds us of **65**, 9 and **67**, 6.

(4) God fulfils the promise that the righteous shall inherit the land which 11
up to the present has been held by the wicked and the heathen.

(5) The *woman who remains at home* (if we must render it thus) is pacific 12
Israel in contrast to the military states. The Psalmist is laying stress on the paradox that *the poor and afflicted* (*cf.* **82**, 3) have taken up arms, and have beaten kings accustomed to war. There is no ground for the assertion that the division of the spoil was usually left to the women.

(6) The *dove*, again, contrasted with birds of prey, is Israel (*cf.* **74**, 19 13
and the title of Ps. **56**). The gold and silver, with which the dove clothes itself, is evidently taken from the booty.

(7) These words are unintelligible here; they may have been derived from Jud. **5**, 16.

(8) One of the most recent occurrences is here selected out of the many 15
which go to form the picture of the glorious present. On this event, spoken of in vv. 6.7.22, the Psalm specially dwells. The Jews who lived in Bashan were oppressed by their heathen neighbors. This arose from the envy and jealousy of the high mountain-chain of Bashan toward the much lower mountain Zion (*cf.* note on **42**, 6), or, in other words, from the envy and jealousy aroused among the heathen by that unexpected elevation of the Jews which followed the Maccabean rising (167 B. C.). *Cf.* 1 Macc. **5**.

(9) *Cf.* **77**, 13, *Thy way is mysterious*, literally *Thy way is in holiness.* 17

(10) According to the context and to Gen. **49**, 9 (*From the prey thou wentest* 18
up) = *Thou hast returned victorious*. The men whom God brings home to Jerusalem, as spoils from His campaign, are the Jews who are led back from the heathen land (v. 6).

(11) The *shag-haired pate* is a picturesque taunt, with no further significance. 21

(12) This is not an actual prediction: from what God has done they have 22
learned what He has said and determined. *Cf.* **75**, 4 and note 5 on **138**, 4.

(13) A new section, opening with the description of a procession. This 24

procession is not a march to war, but a celebration of victory, as we see 68
depicted on Assyrian monuments; *cf.* the note on **24**, 7.



ASSYRIAN TRIUMPHAL PROCESSION.

(14) Zebulon and Naphtali, joined with Benjamin and Judah, show that the 27
Psalm belongs to a late date. We do not know precisely when Galilee began
to be so closely connected with Judea. *Cf.* STADE, *Geschichte Israels*, ii, 198 ff.,
WELLHAUSEN, *Israel. und Jüd. Geschichte*[2], p. 247, and 2 Chron. **30**, 10 ff.

(15) The *Beast of the Reed* alludes to Egypt; *bulls* (*cf.* **22**, 12) refers to 30
the heathen princes, and *calves* to their subjects (*cf.* Jer. **46**, 20. 21).

(16) The prayer *Scatter the peoples who take pleasure in wars* (the great
heathen powers) does not prove the impossibility of this Psalm's having been
written during the Maccabean period in celebration of a victory gained by the
warlike Israel of that time. Notwithstanding great victories and a constant state 34
of preparation for war, any warlike nation could have adopted that prayer.

(17) The God of heaven and of the world, who rules in Nature, is at the
same time the God of Israel; *cf.* note on **29**, 1 (l. 40).

Notes on Psalm 69.

(1) For the figure, *cf.* vv. 14. 15; **40**, 2; **124**, 4. 5; **144**, 7. **69**, 1

(2) According to v. 4 the misfortune is occasioned by innumerable foes; 4
according to v. 5 (*cf.* v. 26) by God Himself. The suppliant does not deny that
God has cause to punish him (v. 5). But he intimates that, by allowing the
punishment to be inflicted by the wicked, God gives the impression that He
is on the side of the wicked, and in opposition to His own people who are
suffering persecution for His sake, because they are faithful to His covenant
(vv. 7. 9).

(3) Doubtless a proverbial expression, which in this place means merely:
I am ill-treated by the authorities, and have not deserved it (*cf.* **35**, 11).

(4) It may be that the Psalmist here distinguishes between himself and the 6
godly; he is, no doubt, a member of their party, and in his destruction they
see an overthrow of their cause; yet they are not destroyed along with him,
they are only disgraced when he perishes. Or else we must read *succumb in
me*, *i. e.*, If I succumb, the representatives of the true faith succumb.

(5) These people appear to have drawn back timidly from the suppliant, 8
but not to have joined in the outcry against him (*cf.* **38**, 11).

(6) *Scorn*, *contumely* (*cf.* v. 7), and *abuse* are the shadows cast by the 9
more material persecution, vv. 2 ff. The latter seems to come rather from the
heathen, the former rather from heathenish-minded Jews (v. 26). It is distinctly
said that the persecution is on account of religion.

(7) Lit. *shaking* (of the head), in this place a gesture of compassion. *Cf.* 20
note 5 on Ps. **22**.

(8) We show our sympathy with the sorrow of mourners by urging them to eat and drink. But here those who are called to sympathize make the sorrow more bitter. 69, 21

(9) The curse is invoked, not upon heathen, but upon those Jews who were inclined to heathenism; a strong measure, but explained by the circumstances. 22

(10) Compare note 2 on Psalm **23**. 27

(11) Not a list of the names of all men living; it is the civic register of the Theocracy; none but Jews are included (*cf.* **87**, 6). 28

(12) In the Maccabean period the Messianic hope was revived, and eventually became reality. 35

Notes on Psalm 70.

(1) Psalm **70** = Psalm **40**, 13–17. **70**, 1

(2) Compare the Notes on Psalm **38**.

Notes on Psalm 71.

(1) The speaker is the *Servant of JHVH* (*i. e.* Israel), as in Pss. **22.51**, &c. *Cf.* notes on Isaiah **42**, 1. **71**, 1

(2) The precise meaning of the word is *portent*, and it probably has *scandal* for a secondary meaning. It is to be understood in accordance with Is. **52**, 14; **53**, 2. 3. 7

(3) That is, as is shown by what follows, Thy miracles of redeeming mercy. 17

Notes on Psalm 72.

(1) This Psalm is ascribed to Solomon because the King of whom it speaks is a king's son, and because the gift which above all others is desired for him is the ability to judge righteously. **72**, 1

(2) Not: *his* people. They do not look upon themselves as belonging to the monarch for whom they pray. They are a spiritual, non-political people (*Thy people* = Thy pious ones), taking no part in the kingdom and its government. 2

(3) The land flourishes because of the protection afforded by law. 3

(4) The members of that society connected by ties of blood, that community of the poor founded on racial relationship (**74**, 19). The Jews designate themselves (*cf.* note on **68**, 12) *poor and afflicted* (but see v. 15). 4

(5) Here, as elsewhere, *The River* is the Euphrates. Palestine being included, this river must be mentioned as forming the northeastern boundary. Consequently it is neither a Chaldean, nor a Persian, nor a Seleucid king that is meant, but an Egyptian. V. 10 confirms this: his power extends over the islands of the Mediterranean, over Sheba (in Southern Arabia) and Seba (in Ethiopia); Egypt, then, is the centre. Pharaoh Necho (610–595 B. C.) is out of the question, so that there remain only the Ptolemies, to whom Judea was subject during the third century B. C.—For *Tarshish*, compare note on **48**, 7. 8

(6) Here, again, it is the Jews who are spoken of, not the poor, literally, nor the poor in general. This is evident from v. 15. In fact, these *poor* are rich: they promise the King that, if he will treat them well, they will give him much gold and will pray for him. They pay tribute, and, in consideration thereof, enjoy protection. The government to which they stand in such a relation is certainly a foreign one. 12

(7) A *Lebanon of fruit* is an hyperbolical plural of *fruit-tree* = a vast number of fruit-trees. 16

(8) *Cf.* the delineation of the blameless king, who maintains and defends the right, in Odyss. **19**, 109–114: there the earth bears abundant crops, the trees are laden with fruit, the flocks thrive, and the sea swarms with fish. **72**, 16

Notes on Book 3

Notes on Psalm 73.

(1) The godly and the wicked Israelites are contrasted; the fate of the godly Israelites is the problem of the Psalm. *Cf.* Pss. **37**. **49**; Eccles. **8**. **73**, 1

(2) The poet is not uttering his conviction but a doubt, emphatically suggested by the phenomena of experience. 14

For *in innocency have I washed my hands*, see note on **26**, 6.

(3) He means: a traitor to the principle on which the community of the godly relies, namely, that God makes a distinction between the righteous and the wicked, and that the community of the godly is not left unaided by Him. 15

(4) Literally *the sanctuary*, the secret, inner chambers (**63**, 2). 17

(5) That is, of the wicked.

(6) The oppression practiced by the wicked is like a nightmare, merely transitory and no more thought of after one awakes. 20

(7) The purely subjective conviction that God and man are in communion is nowhere in the Psalms more strongly felt nor more beautifully expressed. Yet this conviction does not suffice; a confirmation is needed, which is furnished by the miserable, sudden death of the wicked. 23

Notes on Psalm 74.

(1) In the second line of this verse the continued destructions wrought by the enemy are spoken of as wrought only on the Temple, and, with this limitation, are more minutely described in vv. 4–7 and similarly in vv. 8. 9. **74**, 3

From these descriptions we cannot identify the enemies with the Chaldeans. The Chaldeans, it is true, burnt the Temple (B. C. 586), but the distinguishing features of their hostility were the destruction of the kingdom of Judah, and the deportation of its population. Of this there is no trace in this Psalm. The present enemies wage war, not against the kingdom, but against the Congregation, against the Temple, the Synagogue, the religious ceremonial and symbols. Moreover, the destruction of the kingdom of Judah by Nebuchadnezzar was an overwhelming misfortune which had to be endured, and could not be altered. Here, although affairs are desperate, God can and must help. The voices we hear are not those of dull submission, of absolute stupefaction, such as prevailed at the beginning of the Babylonian Exile. There is warm indignation directed, to some extent, against God Himself, because the afflicted ones do not think that they deserved the blow.

Nor do the details belong to the Chaldean period; the Temple is not entirely destroyed, it is only partially burned, barbarously profaned, and marred.

The declaration (v. 9) that prophets are no longer to be found forces us to a much later date. The mournful longing for the prophetic voice is one of the most pronounced traits in the disposition which prevailed among the Jews while the Syrians (B. C. 175–168) were persecuting them for their religion; *cf.* 1 Macc. **4**,46; **9**,27; **14**,41; Song of Azariah 15. The conclusion that this Psalm is Maccabean, formed by some of the early expositors, is correct. *Cf.* Ps. **79**. **74**

(2) Lit. *They set up their signs as signs.* These *signs* are the religious symbols whereby professors of religion recognize one another and keep together. Every token of the worship of JHVH is swept away. *Cf.* 1 Macc. **1**,45 f. 4

(3) The text of vv. 5.6 is hopelessly corrupt, and quite untranslatable. It appears to contain a detailed description of the barbaric transformation of the Temple of JHVH into a temple of Zeus Olympius. 6

(4) VV. 3–6 preclude the thought of an entire destruction of the Temple itself. The Temple-area, as a whole, with all its various edifices, is spoken of. *Cf.* 1 Macc. **4**,38; 2 Macc. **1**,8; **8**,33. 7

(5) This can mean only the synagogues. 8

(6) The Egyptians are the *dragons*. *Cf.* Exod. **14**.**15**. 13

(7) This verse contains heterogeneous mythology, and destroys the connection of v. 13 with v. 15. 14

(8) At this point, a contrast with vv. 12–17 begins. 18

Notes on Psalm 75.

(1) This is a divine utterance, an answer returned by God to the question *How long?* (**74**,10). For a time He suffers the heathen to work their will, but it is only for a predestined period; then He interferes (*cf.* **102**,13). The question as to when this period ends is answered in the Book of Daniel. **75**,2

(2) The earthquake is not to be understood literally: the sacred ordinances of the land are thrown into confusion by the mad arrogance of the heathen. 3

(3) God has *spoken* this in a very emphatic manner, namely, by *doing* it (**68**,22). *Cf.* note 3 on Ps. **85** and note 5 on Ps. **138**. See also Ezek. **12**, vv. 25.28; **22**,14; **24**,14; **36**,36; **37**,14. 4

(4) The Desert is the South; the Mountains the North. 6

(5) The passive construction begun in v. 6 (supply: *our fate is determined*), is broken off abruptly, and the speech is continued in the active voice. It is not any region of the earth which determines what happens: the heavens rule. 7

(6) That is, Israel, not God. The use of the first person brings out the newly aroused martial self-consciousness of the Maccabean heroes. 10

Notes on Psalm 76.

(1) *Judah* is called *Israel* because this is the name of the Theocracy. **76**,1

(2) *Salem* = Jerusalem; *cf.* Gen. **14**,18. 2

(3) That is, the (Seleucid) foreign rulers. In like manner, Nahum compares Nineveh to a lion's den (Nah. **2**,11). 4

(4) The first line of v. 4 belongs to v. 7 as a corrective gloss.

(5) Literally *found their hands.* 5

(6) The *pious* are meant, but the exact meaning of the word is quite uncertain. 10

(7) Many perished in the persecutions.

Notes on Psalm 77.

(1) All prayers, all attempts to come into close relation with God, prove failures. The old relation between Him and Israel has come to an end; His **77**,10

right hand no longer brings help. Times have changed, and God with them. 77
That is the lament of the period.

(2) A sudden revulsion of feeling. These verses can hardly have been the 11
original continuation of vv. 1–10; two fragments have been joined together.
The second is not so full of meaning as the first; its phraseology is of the
ordinary stamp, and follows the model of Hab. 3, 10–15.

(3) In other passages of the Old Testament it is asserted that God's Nature 19
and Form cannot be discerned, and that only His footsteps, *i. e.* His operations,
can be traced.

Notes on Psalm 78.

(1) This Psalm is a poetical Midrash, or popular exposition of the History 78, 1
of Israel, like Pss. 89. 105. 106.

(2) The moral has been already drawn; now begins the narrative. The 8
history of the ancient Israelites, represented by Ephraim, or Joseph (*cf.* 81, 5),
is held up to the Jews as a warning. The ancient Israelites were continually
acting the same faithless and ungrateful part toward God until at length He
cast them off, and put the Jews in their place. The assertion in v. 9 is not to
be understood literally; the meaning is, that when it came to the point, they
were *unresponsive* (v. 57).

(3) [That is, Tanis, an ancient city in Lower Egypt (*cf.* Num. 13, 22), now 12



RUINS OF TANIS.

a village of fishermen, *Çân*, near Lake Menzaleh, SW of Port Said (*cf.* notes
on Is. 19, 13; 30, 4). The site of Tanis-Zoan is covered with extensive ruins
of temples and obelisks. Before the foundation of Alexandria (B. C. 331) Tanis
was perhaps the most important commercial city of Egypt. It was the capital
of the Semitic Shepherd Kings (*Hyksos*, about B. C. 1800–1600); also Ramses
II. and his son Merneptah I., the Pharaoh at the time of the Exodus (about

B. C. 1300; *cf.* Notes on Judges, p. 45, l. 36), often resided at Zoan. See FLINDERS PETRIE, *Tanis*, 2 vols., London, 1885.1888 (second and fourth Memoirs of the Egypt Exploration Fund).—P. H.] 78

(4) Ex. **15**, 8.—(5) Ex. **13**, 21.—(6) Ex. **17**; Num. **20**.—(7) Ps. **105**, 40; Ex. 13–25
16, 4.—(8) Lit. *mighty ones*; the Greek Bible renders it, *angels*; *cf.* Ps. **103**, 20.
(9) Num. **11**, 31.—(10) Num. **11**, 33.—(11) Num. **14**, 29. 32. 35. 27–33
(12) Ps. **105**, 27.—(13) Ex. **7**, 17.—(14) Ex. **8**, 21.—(15) Ex. **8**, 2.—(16) Ex. 43–51
10, 4.—(17) Ex. **9**, 25.—(18) Ex. **9**, 24.—(19) Ex. **12**, 29.—(20) Gen. **10**, 6.
(21) Ex. **14**, 28. (22) That is, the land of Canaan; *cf.* Ex. **15**, 17. 53. 54
(23) Josh. **13**, 6. (24) *Cf.* v. 41; Ezek. **20**, 21. (25) Jud. **2**, 12. 55. 56
(26) Hos. **7**, 16. A *treacherous bow* is like a gun that misses fire. 57
(27) Deut. **32**, 16. 21; Jud. **2**, 12; 1 Kings **11**, 7; **12**, 31; **15**, 14. 58
(28) The period when the fortunes of Ephraim constituted the entire history of the people does not extend as far down as the Assyrian Captivity (722 B. C.). It ends with the supremacy of the Philistines and the destruction of the temple at Shiloh (1050 B. C.). This view is based on Jer. **7** (*cf.* esp. vv. 12. 14), a chapter which agrees with the Chronicles in holding that, from the time when the Temple at Jerusalem became the religious centre, the genuine ancient Israelites ceased to be members of the Theocracy. 60
(29) That is, the Ark of the Covenant; *cf.* 1 Sam. **4**, 11. 21; Ps. **132**, 8. 61
(30) Jer. **22**, 18; Job **27**, 15. (31) 1 Sam. **5**, 6. 12. 64. 66
(32) Although the Lord took vengeance on the Philistines, He did not restore the power of the Ephraimites who had become subject to them. In place of the Ephraimites, He set up the Men of Judah under David. 68
(33) 1 Sam. **16**, 11; 2 Sam. **7**, 8. (34) 2 Sam. **5**, 2; 1 Chr. **11**, 2. 70. 71
(35) 1 Kings **9**, 4. 72

Notes on Psalm 79.

(1) This could not be properly asserted of the Chaldeans, who destroyed and burnt the Temple (586 B. C.). It applies only to the Syrians (169 B. C.), of whom it might be said, quite as truly as of the Chaldeans, that they laid Jerusalem in ruins (*cf.* 1 Macc. **1**, 31; **2**, 7; 2 Macc. **8**, 2–4). **79**, 1

(2) This saying (and the corresponding one at vv. 10 f.) is another indication that the Syrians rather than the Chaldeans are in question. The latter made no martyrs, neither did they slaughter the godly without encountering resistance; they vanquished the people in war, and destroyed the kingdom; *cf.* 1 Macc. **1**, 37 and especially **7**, 17. 3

(3) The petty neighboring states at that time took sides against the godly Jews, and showed their hostility in many ways. 4

(4) Verses 6 and 7 are quoted from Jer. **10**, 25. 6. 7

(5) They have none to reproach *themselves* with. 8

(6) *Cf.* Luke **6**, 38; Ruth **3**, 15; Is. **65**, 6; Jer. **32**, 18. 12

Notes on Psalm 80.

(1) Compare the title of Ps. **60**, and note 1 on Ps. **45**. **80**, 1

(2) Why *Ephraim* and *Manasseh* specially? Because it was these tribes, not Judah, that were driven out of their territories, and the crying need was a vindication of the rights of the Theocracy in this district, and the expulsion of the heathen from it. Of course, it is Jews who are praying, they being at the time the representatives of the *whole people*. 2

(3) Israel is the *vine*, as in Jeremiah **2**, 21; Isaiah **5**, 7. 8

(4) Compare note 5 on Psalm **72**. 11

(5) [Or *reared up*; *cf.* Is. **44**, 14.] 15

(6) The words have crept in here from v. 17. (7) *i. e.* Israel. 17

Notes on Psalm 81.

(1) Compare the notes on Psalm **8**. **81**, 1

(2) From this we see that the occasion of the joyful shouting was a festival 3
celebrated at the full moon, though in some manner inaugurated at the new
5 moon. V. 5 does not prove conclusively that this was the Passover. According
to Jewish tradition it was the Feast of Tabernacles.

(3) Joseph = *ancient* Israel; *cf.* note on **78**, 8. 5

(4) There is no connection between the last line of v. 5 and those which
precede it: it is the sole remaining fragment of an introduction to the passage
10 following, which has nothing to do with vv. 1–5.

(5) Compare Exodus **17**, 7; Numbers **20**, 13. 7

(6) A warning addressed by the Psalmist to his contemporaries. Misled, 11
however, by vv. 6–10, he places it in God's mouth; hence it looks as though
the speech on Sinai (vv. 9. 10) were continued.

15 (7) Compare Jeremiah, chapter **7**, verse 24. [Deut. **32**, 14.

(8) Lit. *with the fat of wheat, i. e.* its best flour; *cf.* **147**, 14; Num. **18**, 12; 16

Notes on Psalm 82.

(1) Compare Psalm **58**. **82**, 1

(2) Here, too, the *weak* and *poor* are the Jews, who felt themselves 3
20 oppressed under the tyranny of the heathen. *Cf.* notes on **72**, 4. 12.

(3) It is uncertain whether the heathen or their gods are the subject of the 5
sentence.

(4) The frame of the world is out of joint because those whose business it
is to execute justice fail to do so.

25 (5) The address to the gods is now resumed. *I say* refers not only to v. 6, 6
but most particularly to v. 7. The heathen gods do not deserve to rule for
ever. They are gods, but they shall die like human rulers, and come to an
end (Is. **24**, 21). They are useless, because they do not rightly use their
judicial office to restrain their peoples from violence and iniquity.

Notes on Psalm 83.

(1) Literally, *Thy treasured ones*, Heb. *çĕfûnékhâ*, from *çafán*, 'to treasure, **83**, 3
to hide, to shelter' (**27**, 5; **31**, 20); *cf.* the name of the prophet Zephaniah, *i. e.*
'JHVH treasures.'

(2) The Arabic name Gebal (*i. e.* mountain) for the mountain range of Seir 7
35 proves that this Psalm is of very late origin. The mention of Ishmael and
Hagar, along with Edom, Moab and Ammon, is additional evidence; it was not
until the Persian and Greek periods that the Arabs forced their way into Edom,
Moab, and Ammon, and thus, eventually, became dangerous neighbors to the
Jews.— For the *Hagarenes* (v. 6) see 1 Chr. **5**, 10. 19.

40 (3) The Seleucid Syrians. They hold the supreme power, but in this 8
instance they stand in the background.

(4) That is, the Moabites and the Ammonites (Gen. **19**, 37. 38).

(5) Jud. **7**, 22. (6) Jud. **4**, 15. (7) Jud. **4**, 24. (8) Jud. **5**, 21. 9

(9) Jud. **7**, 1. Verse 10 seems to refer to the Midianites. It has been sug- 10
45 gested that the first line of v. 10 should, perhaps, be inserted before the second
line of v. 9.

(10) Jud. **7**, 25. (11) Jud. **8**, 21. (12) That is, The Holy Land. 11. 12

(13) The hope that the vanquished heathen may be converted is an im- 16
portant indication of the date of the Psalm.

Notes on Psalm 84.

(1) Compare the note on Psalm **8**, 1. **84**, 1

(2) An exclamation of the pilgrims, when they come in sight of their goal, the Temple in Jerusalem.

(3) It is good to be here. The very birds have noted this, and numbers 3
of them have built their nests in the sanctuary.

(4) An antithesis, a kind of self-correction. The pilgrims congratulate those 5
who not merely lodge awhile in Jerusalem, but dwell habitually there (v. 4). Yet they can deem themselves happy also in having been privileged to make the pilgrimage by the help of God.

(5) This seems to be near Jerusalem. 6

(6) This appears to be the corrupt form of some local name.

(7) The pilgrims are not worn out by their hard journey, and now that 7
they are close to the goal, the attraction which has drawn them on inspires them with fresh strength.

(8) That is, Israel; compare note on Psalm **28**, 8. 9

(9) The heathen realm, where these pilgrims dwell; hence the strong 10
impulse to visit Jerusalem.

Notes on Psalm 85.

(1) It is not the Exile *Captivity* = calamity of any kind (*cf.* notes on **14**, 7; **85**, 1
126, 1).

(2) The present state of affairs calls for nothing but thanksgiving (vv. 1–3. 4
9–13). The prayer of vv. 4–7 can belong only to by-gone days before the happy change, of v. 1, occurred. The speaker turns back to the affliction that is past, in order to make the sense of present deliverance more real and deep. Before v. 4 we must supply: *We said* in the time of misfortune, not *We say*.

(3) God is wroth when He refrains from speech, interference, and judgment. 8
When He breaks silence, and by His deeds speaks in history, it is always for the good of His people. *Cf.* note 3 on Ps. **75**.

(4) Mistrust of the God of Israel (*cf.* note 3 on Ps. **125**).

(5) *Glory* (Heb. *kabód*) is a proper name, like *Shekinah*. 9

(6) Verses 9–13 return to the point of view in vv. 1–3; they describe the 13
signs and pledges of JHVH's gracious presence in Israel.

Note on Psalm 86.

(1) It is the community of the godly that here prays. Yet we cannot easily **86**, 1
identify the situation wherefrom the prayer arises; the statements are self-contradictory. Probably the Psalm does not express feelings actually experienced at a definite time. It is made up, almost exclusively, of reminiscences.

Notes on Psalm 87.

(1) The text is in so defective a state that in many passages we can only **87**, 1
conjecture the meaning. The general sense admits of no doubt: the Jews are scattered all over the world, but Jerusalem continues to be their common home and mother. The significance of the Dispersion and the abiding importance of Jerusalem are distinctly visible.

(2) That is, Egypt; compare Psalm **89**, 10; Isaiah **51**, 9. 4

(3) Whatever the place of his birth, here is the home of every true Jew. 5

(4) *The Book of Nations* is a Register kept by JHVH, containing the names of His subjects dispersed among various nations (*cf.* **69**, 28; Ezek. **13**, 9). **87**, 6

Notes on Psalm 88.

(1) A prayer offered by the community in time of bitterest distress. The conclusion is wanting. **88**, 1

(2) For the *tune of 'Sickness,'* *cf.* note 2 on Psalm **53**.

Notes on Psalm 89.

(1) The *gracious acts* of JHVH, here referred to, are those which were performed for David (Is. **55**, 3). David, in this place, as Abraham elsewhere, is regarded as the ancestor and representative of the whole people; all Israel is regarded as heir to his merits (**132**, 1) and to the promises given to him. **89**, 1

(2) A confirmatory repetition of v. 1: I assert, I hold fast, in spite of all. Present experience seems to prove the very opposite, *viz.*, that graciousness came to an end long ago. 2

(3) By the *holy ones* are meant the Sons of God, *i. e.* the angels. 5. 7

(4) *Cf.* **87**, 4; Isaiah **30**, 7; **51**, 9. 10

(5) *Cf.* note on Jud. **4**, 6.—(6) *Cf.* notes on **29**, 6; **42**, 6; **133**, 3. 12

(7) Lit. *Thou liftest up our horn.* Compare v. 24, *his face is uplifted*, lit. *his horn is uplifted.* See also Pss. **75**, 4. 5. 10; **92**, 10; **112**, 9. 17

(8) Lit. *Thy loving one* or *Thy saint.* To whom did God say this? Not to Nathan. It would rather seem as though the revelation to Samuel concerning Saul (1 Sam. **9**) were here mistakenly applied to David. But 1 Sam. **16** may also be thought of. [*Cf.* also 2 Sam. **7**, especially v. 17.] 19

(9) Compare the note on Psalm **42**, 6. 25

(10) This *anointed* one, as in v. 51, is not David, but the people (*cf.* **28**, 8). In the history of the Theocracy the community succeeded to the place formerly occupied by the kings. When the Theocracy ceased to be a monarchy, and became a republic, the sovereignty passed to the people. As a matter of course, the *hoped-for* Messiah is not in question here. 38

(11) A remarkable motive for the restoration of *Israel.* Individuals suddenly step into the place of the whole, men into that of Israel. 47

(12) The Psalm can hardly have ended originally with these words. 51

Notes on Book 4.

BOOKS 4 and 5 really form but one Book (*cf.* note 40 on Ps. **106**). Most of the Psalms found in them are anonymous, of varied liturgical character, and without musical directions.

Notes on Psalm 90.

(1) This Psalm was not written by Moses. He could not look back, as its writer does, on a long unhappy history of his people. From the conclusion (vv. 13–17) it is clear that the community is speaking. Because heavy misfor- **90**, 1

tune has been long weighing it down, and JHVH does not manifest His countenance, or His hand, the people feel that His wrath rests upon them. But the fortunes of men in general are blended with the lot that history has assigned to the community. And the wrath of God which His people feel is not a mere transient and extraordinary misfortune affecting Israel alone: it is the abiding and inevitable misery of human life. This conveys the impression that JHVH's relation to Israel is neither more nor less close than His relation to men in general. The specific Israelitish way of looking at things is lost in the universal, but comes up again at the close. These inconsistencies make it difficult to point out a logical connection of ideas. In several places we can do no more than indicate the psychological association of ideas, the pathology of the writer's mind. But this does not diminish the deep impression which the Psalm makes. 90

(2) The two lines are identical in meaning: God leads men back to the source whence they sprang (Gen. **3**,19; Eccl. **3**,20; **12**,7). 3

(3) We are terrified to death by Thy wrath. It does not mean that mortality is a sign of God's wrath. 7

(4) The sins for which we are punished are known to God far better than to ourselves. It is punishment that first calls our attention to faults (*cf.* **51**,4.6). 8

(5) After the long night of misfortune (**30**,5). 14

(6) The repetition is incorrect. The *upon us*, which is repeated from the end of the preceding line, is meaningless. 17

Notes on Psalm 91.

(1) This Psalm may have served as a talisman, and in this regard it is without a parallel in the collection. **91**,1

(2) The customary refrain, showing us the background supplied by the position of affairs (*cf.* **104**,35). 8

Notes on Psalm 92.

(1) Ps. **92** is the opening hymn of a series in which one of JHVH's great deeds (*i. e.* a great historical event) is celebrated. At every similar crisis, the Jews thought that the new era was beginning, the Messianic kingdom at hand, and JHVH at last entering on His dominion over the earth. The community speaks. **92**,1

(2) The paradox consists in JHVH's leading them on high through deep abasement, through night to light. 5

(3) That is, my strength; *cf.* note on **89**,17.—For *unicorn*, see note on **22**,21. 10

(4) *The house of JHVH* is the Theocracy, and its citizens are sojourners (*cf.* note on **27**,4).—*Planted* = firmly rooted, closely belonging to. 13

(5) The expression refers to Israel, which, at the very time when it seemed to be falling into decay, under Greek dominion, entered upon a second springtide, more glorious and important than its first under David. 14

Notes on Psalm 93.

(1) JHVH has restored the disturbed order of the world. **93**,1

(2) The present tense here is noteworthy. 3

Notes on Psalm 94.

(1) The *wicked*, therefore, are the heathen, and it is Israel that prays. **94**,5

(2) *Widows, orphans*, and *sojourners* are a metonymy for Israel (*cf.* **68**,5). 6

(3) The *dullards* and *fools* are those pious Israelites who abandon their hope in JHVH because of the prosperity of the ungodly (**92**,6). Hence the character of the address is different from v. 8 onward. To the impatience displayed in vv. 1–7 the answer comes: *Wait, vengeance is already on the way!* **94**,8

(4) Literally *planted*. 9

(5) To give him peace within, so that he does not become exasperated and foolish (*cf.* **39**,2). 13

(6) Here, again, a somewhat different chord is struck, a combination, as it were, of that heard in vv. 1–7 and that of vv. 8–15. 16

Notes on Psalm 95.

(1) An exhortation, spoken by God, begins abruptly in the last line of v. 7. There is no link between the two halves of the Psalm. Probably there is no real connection between them; for the exhortation, vv. 8–11, accords illy with the exultation of vv. 1–7. Two fragments seem to have been united. The end, as well as the beginning, of the second fragment is lost, v. 11 not being a conclusion. Yet vv. 1–7ª may perhaps form a whole. **95**,7

(2) *Cf.* **81**,7; **106**,32; Ex. **17**,7; Num. **20**,13.—(3) *i. e.* the Holy Land. 8.11

Notes on Psalm 96.

(1) Ps. **96** = 1 Chr. **16**,23–33. *Cf.* note 40 on Ps. **106**; see also note 4 on Ps. **132**. **96**,1

(2) That is, the Universe. The creator of the heavens is the God of the Universe, before whose presence the local and national deities vanish (*cf.* **103**,19). 5

(3) **96**,7–9 = **29**,1.2. In the parallel passage (Ps. **29**) we find *gods* (lit. *Sons of God*) instead of *families of the peoples*, and *gods* must have been the original reading in our Psalm also; for the *holy adornment* in v. 9 does not lend itself very well to *peoples*. 7

(4) Compare Psalm **93**,1. (5) Compare Psalm **98**,17. 10.11

(6) *Cf.* **98**,9. *In His faithfulness*, *i. e.* toward Israel (**98**,3). This shows that there was a definite occasion for the thanksgiving, a judgment of JHVH in favor of Israel. 13

Notes on Psalm 97.

(1) A reminiscence of Is. **41**, where the deities break down before Cyrus; here, perhaps, before Alexander. **97**,7

(2) That is, Zion has not taken an *active* part. This excludes all thought of the Maccabean war. It must have been an event which revolutionized the entire Oriental world. 8

Note on Psalm 98.

(1) **98**,7ª = **96**,11ᵇ; **98**,9 = **96**,13.—For *His right has helped Him*, compare Isaiah **59**,16; **63**,5. **98**,1

Notes on Psalm 99.

(1) According to v. 9 *His footstool* is the holy mountain of Zion (*cf.* **15**,1). **99**,5

(2) It is not clear why Moses, Aaron, and Samuel are found here. In vv. 7.8 it is the Israelites under Moses that are spoken of, not this holy trio, and there is no indication that the verbs in ll. 26.28 have a different subject. 6

Notes on Psalm 101.

(1) That is, in my kingdom, for the person who speaks is the ruler (similarly v. 7). 101,2

(2) In this Psalm an exceptionally strong emphasis is laid on the duty of weeding out the wicked from the Theocracy. It can hardly be said that this was one of the tasks imposed on David or Solomon. The land and the Theocracy were not at that time identical with the City of JHVH. On the other hand, the early Hasmonean rulers deemed themselves specially charged to expel from Jerusalem those Jews who were inclined to heathenism (1 Macc. 9,73; 14,14.36; Meg. Taanith 6,3). 8

Notes on Psalm 102.

(1) The title is quite correct, but it gives merely the result of an analysis of the Psalm. The *godly man* = Zion (v. 13). 102,1

(2) I have lost all my flesh; *cf.* Job 19,20; Lam. 4,8. 5

(3) Verses 14.16 justify the interpretation: *I am a desolate mourner amidst ruins in the desert.* 6.7

(4) Literally, *they swear by me*, that is, they say: *May it happen to me, as it happened to him, if I speak not the truth.* *Cf.* Num. 5,21.27; Is. 65,15. 8

(5) The *present* generation wants to experience salvation while they are yet alive. It profits nothing that the nation as a whole is immortal (*cf.* v. 23). 11

(6) The short-lived mortal takes refuge in the ever-living Eternal; compare vv. 24 ff.; 90,1; 103,15–17; 119,84. 12

(7) Hence, it is the deliverance of Zion that is spoken of.—For the *set time*, *cf.* 75,2. 13

(8) The city lies in waste and ruin; probably a short time before the Maccabean rising (167 B. C.). 14

(9) The martyrs in the Syrian persecution (as in 79,11). 20

(10) It is remarkable how hope immediately takes the loftiest flight. 22

(11) The men who are praying have no dwelling-place at present (compare vv. 6.7). 28

Notes on Psalm 103.

(1) This Psalm does not owe its origin to any particular, historical occurrence, but it has an historic background. It is full of thanksgiving for the forgiveness of iniquity, that is, for the deliverance of the community out of great peril (*cf.* note on 65,3), for the renewal of youth in the time of old age. 103,1

(2) Lit. *jaw*; *cf.* 32,9. (3) *Cf.* Psalm 92,14; Is. 40,31. 5

(4) Compare Job, chapter 7, verse 10. 16

(5) Ability matches Will, Power corresponds to Loving-kindness; the God of Israel is the God of the Universe (*cf.* note on 29,1). 19

Notes on Psalm 104.

(1) V. 13 shows that these are the seven heavens, which correspond to the seven planets. These *upper stories* are built of water, not of beams. 104,3

(2) *Cf.* Job 38,8–11. There is no reference to the Deluge. The work described in vv. 6–9 is that done on the third day of Creation. 9

(3) This must mean the rain, although the expression is somewhat peculiar. 13

(4) In the East storks build on high trees. 17

(5) Lit. *rock-rabbits*; see note on Leviticus 11,5. 18

(6) According to Job 41 this is the crocodile. 26

(7) Not: *to play therein*, but *to play with him*, in accordance with Job **41**, 5 and with tradition. The religious view of Nature in the OT, which springs from Is. **40** ff., lays stress on two points: on the fixed arrangement of all things in number and measure, and on the playful humor of the Creator, manifested in the exceedingly varied forms of created life. **104**, 26

(8) The *breath* of the living creature is the breath of God; hence in v. 29 we find *their breath* and in v. 30 *Thy breath*. 29. 30

(9) The customary refrain (*cf.* **91**, 8). 35

Notes on Psalm 105.

(1) Verses 1–15 = 1 Chron. **16**, 8–22. V. 1 is a quotation from Is. **12**, 4. *Cf.* Pss. **78**. **89**. **105**, 1

(2) Gen. **12**, 1; **15**, 18; **17**, 2.—(3) Gen. **26**, 3.—(4) Gen. **28**, 13; **35**, 12. 9. 10

(5) Gen. **34**, 30.—(6) Gen. **23**, 4.—(7) Gen. **12**, 17; **20**, 18.—(8) Gen. **26**, 11. 12–15

(9) The three epithets, *the chosen, the anointed, the prophet*, are all synonymous, and are applied to Abraham, Isaac, Jacob (and, elsewhere, to David); but all of them are constantly used of Israel (*cf.* **28**, 8). We must read the singular instead of the plural (*mine anointed one*, not *mine anointed ones*); these terms, as employed here, can be used only in the singular. There is only one Prophet or Messiah at one time (*e. g.* Abraham, Isaac, Jacob), and God can speak only concerning this one. 15

(10) Gen. **20**, 7. (11) Gen. **41**, 54. 15. 16

(12) Cut off from them every support; *cf.* Lev. **26**, 26; Is. **3**, 1; Ez. **4**, 16. 16

(13) Gen. **45**, 5. (14) Lit. *into iron came his soul*; *cf.* Gen. **41**, 12. 13. 17. 18

(15) JHVH caused him to remain pure and godly in spite of his temptation (*cf.* **107**, 20). 19

(16) Gen. **41**, 40.—(17) Gen. **46**, 6.—(18) **78**, 51; **106**, 22.—(19) Ex. **1**, 7. 20. 21–24

(20) That is, the Egyptians. The designation is an anticipation. It is not until the following verse that we are told of their hostility. 24

(21) Ex. **1**, 10. (22) Ex. **10**, 2. 25. 27

(23) This verse seems to be a subsequent addition by a reader who missed the *darkness*, mentioned in Ex. **10**, 22. 28

(24) Ex. **7**, 17–21.—(25) Ex. **8**, 3.—(26) Ex. **8**, 24.—(27) Ex. **8**, 17. 29–31

(28) Ex. **9**, 23. 24.—(29) Ex. **9**, 25; *cf.* Ps. **78**, 47.—(30) Ex. **10**, 15. 32–35

(31) Ex. **12**, 29.—(32) Ex. **12**, 35.—(33) *Cf.* Is. **5**, 27.—(34) Ex. **12**, 33. 36–38

(35) Ex. **14**, 20.—(36) Ex. **13**, 21; Neh. **9**, 12. 39

(37) Ex. **16**, 13.—(38) Ex. **16**, 4. 15; *cf.* Ps. **78**, 24. 40

(39) Ex. **17**, 6; Num. **20**, 11.—(40) Gen. **15**, 14; Ex. **2**, 24.—(41) Ex. **15**, 1. 41–43

(42) Deut. **6**, 11.—(43) Deut. **4**, 40. 44. 45

Notes on Psalm 106.

(1) That is, Thy people.—(2) Heb. *Thy*.—(3) Ex. **14**, 11.—(4) Is. **63**, 13.—(5) Pharaoh.—(6) Ex. **14**, 31.—(7) Ex. **15**, 1.—(8) For flesh; Num. **11**, 4; *cf.* also Ps. **78**, 27–31.—(9) Lit. *into their soul*.—(10) Num. **11**, 33; *cf.* Is. **10**, 16.—(11) Num. **16**, 3. **106**, 4–16

(12) Korah is not named. This is the more remarkable, seeing that we must believe that the narrative of Num. **16**, in its present form, was known to the poet. 17

(13) *Cf.* Hos. **4**, 7 (*They have bartered their honor*, that is, JHVH, *for dishonor*); Jer. **2**, 11; Psalms of Solomon **2**, 29. 20

(14) *Cf.* **78**, 51; **105**, 23. 27.—(15) Ex. **32**, 11. 32; Deut. **9**, 25; **10**, 10; *cf.* Ez. **22**, 30.—(16) Num. **14**, 4. 22–24

(17) Num. **14**, 2; *cf.* Deut. **1**, 27. (18) Num. **14**, 35. (19) Ezek. **20**, 23. **106**, 25–27

(20) The Babylonian Exile is threatened; Lev. **26**, 33; Deut. **28**, 25. 36. 64. 27

(21) Compare Numbers, chapter **25**, verse 3. 28

(22) That is, sacrifices offered to the *idols* which, compared with the Living God (Jer. **10**, 10), are dead (Is. **8**, 19; Ps. **115**, 5–7). The expression does not refer to food-offerings for the dead (Deut. **26**, 14; Sir. **30**, 18; Tob. **4**, 17).

(23) Compare Numbers, chapter **25**, verse 8. 30

(24) That is, as a meritorious work which never loses its efficacy. This is in accordance with the theory of the *zĕkûth* 'merit,' held by the later Jews, which seems to have furnished the basis of the Roman Catholic teaching concerning the *thesaurus* or treasury of merits. *Cf.* note on Isaiah **63**, 16. 31

(25) Num. **20**, 13; *cf.* Psalm **81**, 7. (26) Deut. **1**, 37; **3**, 26. 32

(27) That is, Moses and Aaron. (28) God's. (29) Moses. 33

(30) It is a well-known fact that the narrative of the Pentateuch, in its present form, does not show clearly what the transgression of Moses was. [*Cf.*, however, Num. **20**, 10.]

(31) Jud. **1**, 21. 27–33. (32) Ex. **23**, 31; **34**, 11. 34

(33) Jud. **3**, 6. (34) Jud. **2**, 12. 13; Ex. **23**, 33. 35. 36

(35) Really to Jhvh; *cf.* Wellhausen, *Prolegomena to the History of Israel*, 1885, p. 51 (Fourth German Edition, 1895, p. 53). 37

(36) Ezek. **16**, 20; **20**, 26; 2 Kings **16**, 3; Is. **57**, 5. 38

(37) Literally, *harlotry*; see notes on Lev. **17**, 7; Jud. **2**, 17. 39

(38) A very remarkable expression. The reference here is not to the permission to return from the Exile, which Cyrus gave the Jews in 537 B. C. It points rather to the kind treatment which the Jews abroad experienced from Alexander's successors. Although the Israelites of the Dispersion were not actually prisoners, they are so called. *Cf.* note on **72**, 10. 46

(39) The Dispersion is already wide-spread. It is an essential element of the Messianic hope that the scattered Jews are to be gathered together and joined to the community in Judea. 47

(40) The Psalm ends at v. 47. V. 48 has come from 1 Chron. **16**, 36, and was subsequently looked upon as a concluding doxology. But this idea does not harmonize with the final words, *And may all people say: Amen!* It has led to the notion, altogether mistaken, that Ps. **107** begins a new Book. Pss. **105**. **106**. **107** are closely connected, and form a triad. 48

Notes on Book 5

Notes on Psalm 107.

(1) From here to v. 32 we have a series of stanzas, or rather paragraphs, similar in construction and with the same refrains. Each contains a single theme elaborated in a number of clauses. Striking examples are adduced of deliverances by Jhvh, which call for thanksgiving; and are such as do not belong merely to the history of the past, but occur repeatedly in daily life. **107**, 4

The first example (vv. 4–9) is the rescue of a caravan which has lost its way in the desert. Before *They who wandered* we must supply *Thus may say*; *they who wandered* is coordinate to *those who have been rescued by* JHVH in v. 2. 107

(2) Second example: Release of captives from prison and bonds (vv. 10–16). It is not necessary to suppose that the Psalmist thought especially of the Jewish captives in Babylonia and Assyria, such as we see sculptured in a relief from Sennacherib's palaces at Nineveh. 10



JEWISH CAPTIVES IN ASSYRIA.

(3) *Cf.* Is. **45**, 2. The full-page illustration facing p. 118 represents Mr. PINCHES' restoration of the famous bronze gates of the palace of Shalmaneser II. (B. C. 860–824) at Balawat, 15 miles east of Mosul. They were discovered by Mr. HORMUZD RASSAM in 1878. The bronze bands, 9 inches broad, are now in the British Museum. They represent in *repoussé* the campaigns of Shalmaneser. See *The Bronze Ornaments of the Palace Gates from Balawat*, published by the Society of Biblical Archeology, London. 16

(4) Third example: Healing of those who are dangerously ill (vv. 17–22). 17

(5) Sickness is looked upon as a punishment for sin.

(6) He brings about their recovery; this implies that He has given the command (*cf.* Is. **55**, 11). 20

(7) Sacrifices consisting in thanksgiving (*cf.* **116**, 17). 22

(8) Fourth example: Protection of seafaring merchants in storm and tempest. The description of a ship in a storm (Prov. **23**, 34) is a sign of date; in early Hebrew times Jews did not cross the great waters to traffic. 23

(9) That is, the billows; *cf.* Jonah **1**, 11. 30

(10) Assembly of the people = *ecclesia*; company of elders = *gerusia*. 32

(11) Other examples of marvelous changes brought about by Divine Providence. These are of a more historical character, and belong to a period in which revolutions were frequent. VV. 35 f. remind us of the remarkable prosperity of the Syrian Desert under Nabatean rule (B. C. 400–A. D. 100). 33

(12) See note on Judges **9**, 45. 34

Notes on Psalm 108.

(1) Composed of Pss. **57**, 7–11 and **60**, 5–12. **108**, 1

(2) Literally *my glory*; *cf.* Psalm **7**, 5. 2

Notes on Psalm 109.

(1) The *foes* are intestine foes. The furious partisanship, by which the Jewish Community was convulsed, is revealed as undisguisedly here as in Ps. **69** and in the *Psalms of Solomon*. The suppliant is in deep distress which enemies have not caused, but have increased and embittered by taking it as a judgment of God against the suppliant and in favor of themselves. His own point of view is taken on the same principle. He, too, perceives that he is engaged against his adversaries, before God as Judge, in a suit not yet decided. When his **109**, 2

adversaries assert that it is decided, he regards their assertions as calumnies and false charges. He hopes eventually to come out of the conflict victorious, when his foes will be pronounced guilty, and himself innocent. 109

(2) The trial is not before a human judge. It is a battle of principles, and the decision, given by God, consists in the destiny assigned to the respective combatants. The following verses show this plainly. The *wicked man* is he who in the following line is called *Satan* (*cf.* Zech. **3**, 1). The accuser does not always stand at the right hand of the defendant. In v. 31 JHVH stands at the right hand. The expression *to stand at one's right hand* really means *to claim him for oneself, to lay one's hand upon him.* 6

(3) Lit. *when he is judged.* (4) *Cf.* Prov. **28**, 9. 7

(5) Compare note 5 on Psalm **22**. 25

Notes on Psalm 110.

(1) *Cf.* Zech. **6**, 13 in the Greek Bible: *And he* (Zerubbabel) *shall rule upon the throne, and he* (Joshua) *shall be priest on his right hand.* 110, 1

(2) JHVH will extend thy dominion from Zion as a centre over the whole of Palestine; through thee, the Messianic hope shall be fulfilled (*cf.* **2**, 9). 2

(3) The dew, born of the dawn, lies on the mountains. But the dew is here replaced by the Israelite youth, ready for the expedition, and, in the early morning, covering the hills near Jerusalem. It must be admitted that the expression is somewhat Sibylline in form. The text is undoubtedly corrupt. 3

(4) The comparison with Melchizedek brings the date of the Psalm very low, because the narrative in Gen. **14** is of extremely late origin. Melchizedek was without father, without mother, without family (Heb. **7**, 3), and yet was priest and ruler in Jerusalem. In these respects, he resembled the founder of the Hasmonean priestly dynasty (167 B. C.), who reached his station by the grace of God, and not by inheritance. The warlike character here ascribed to the Messiah also suits the Maccabees, who believed themselves to be fulfilling Messianic prophecy. Messianic and Maccabean were identical; it was not until a later date that they became separated. 4

(5) *i. e.* the King. 5

(6) The text is to us quite incomprehensible. Possibly it refers to some characteristic event, like Jonathan's eating the honey (1 Sam. **14**) during the pursuit of the Philistines. This king is not like Saul; he drinks of the brook by the way [like a common soldier] while pursuing the foe, and is revived and strengthened by the draught. V. 7 is not the conclusion; the Psalm is a fragment. 7

Notes on Psalm 111.

(1) That is, He has made His deeds an everlasting monument of His omnipotence; *cf.* **78**, 4. 111, 4

(2) At one time the heathen meant to abolish the Jewish ordinances, which they deemed absurd; the greater part of the Jews also doubted whether their Law was destined to hold good for ever. The Law appeared to be then in imminent danger. But it was firmly re-established through the *deliverance* (from the heathen) which JHVH *sent* (by the Maccabees, 167 B. C.). 9

(3) That is, religion; *cf.* **19**, 9; Is. **29**, 13; Prov. **1**, 7; **9**, 10; Job **28**, 28. 10

Notes on Psalm 112.

(1) An historical background here becomes visible: there is a great change; darkness is turned into light; the godly exchange depression and poverty for dominion and riches. 112, 4

(2) *Cf.* notes on **89**, 17. 24; **92**, 10. 9

Notes on Psalm 113.

(1) Compare Psalm **50**,1; Malachi 1,11. **113**,3

(2) The Maccabean champions were received among the nobility, and 8
blended with them.

Notes on Psalm 114.

(1) The convulsion amid which the Theocracy arose in the days of Moses **114**,1
and Joshua is depicted in these vivid colors because something similar is now happening: Israel's dominion in Palestine is founded afresh by the casting off of a foreign yoke.

(2) *Cf.* **107**,35; Exod. **17**,6; Num. **20**,11. 8

Notes on Psalm 115.

(1) A prayer offered during divine service, while the Jewish army is *marching* **115**,1
forth against heathen foes. The poem does not imply that Israel is hard pressed by these enemies; on the contrary, the tone is decidedly confident. Psalm **118** is the counterpart to this.

(2) *Cf.* **118**,2–4; **135**,19–21. These verses indicate that the Psalm was 9
intended for public worship.

(3) That is, all the priests, in distinction from the laity. 12

(4) It is interesting to note that *those who fear God* are here distinguished 13
from the Israelites: *proselytes* are meant; *cf.* Is. **56**,6; Acts **10**,2.22; **13**,16.26.

Notes on Psalm 116.

(1) Therefore I can count the more confidently on God's help. **116**,10

(2) The greatness of the misfortune made the community cleave to JHVH, 11
and not count on the help of man.

(3) I will sing praises and offer thanksgiving; *cf.* note 5. 14

(4) Verses 15.16 are incomplete. What we expect is: *Precious in the sight* 15.16
of JHVH [*is the life of His godly ones; He gives not over*] *His faithful ones to death.* [*I said:*] *Ah, JHVH,* [*do Thou aid me,*] *for I am Thy servant. I am Thy servant, the son of Thy handmaid.* [*Then Thou didst hearken to me*], *Thou didst loose my bonds.*

(5) Compare Pss. **50**,14; **107**,22. 17

Notes on Psalm 118.

(1) Ps. **118** is the counterpart of Ps. **115**. It is a thanksgiving, offered **118**,1
during divine service, on the return of the Jewish army from a victorious campaign. Its liturgical character comes out plainly in the introduction (vv. 1–4) and in the conclusion (vv. 19–29). But Israel is also the speaker in the middle part, vv. 5–18. *I* = we (*cf.* **36**,11; **60**,9).

(2) That is, the proselytes; see the note on Ps. **115**,13. 4

(3) Reliance on man is here more precisely defined as *reliance on princes*, 9
that is to say, on political alliances with the Romans, the Spartans, or the rival Seleucid kings.

(4) According to our ideas a somewhat harsh change of metaphor. 12

(5) The enemy (*all heathendom*, v. 10) is suddenly addressed in the singular 13
number. This throws light on the use of the first person singular, *I*.

(6) Here, too, the Community speaks. Its existence was threatened by 17
Antiochus IV (168 B. C.), who deemed both the Jewish religion and the Jewish commonwealth ripe for destruction.

(7) The army marches in solemn procession to the Temple gates. This is supposed to have been on the occasion of a festival. But this supposition cannot be upheld by v. 24 any more than by the fact that the later Jews used v. 25 in the liturgy for the Feast of the Tabernacles. Nor must we be influenced by v. 27, with its incomprehensible and, doubtless, corrupt text. The most rational conclusion is that the occasion and object of the festival were neither more nor less than the victory which had been gained, and the procession of the army to the Temple to celebrate this victory with solemn thanksgiving. **118**, 19

(8) This is the answer to v. 19, returned by those who are already in the Temple, and who now welcome the fresh arrivals. In other words, the priests are the speakers. So likewise in v. 26. But v. 20 and v. 26 are merely brief interruptions; in the greater part of vv. 19–29 we hear the same voices as in vv. 5–18. 20

(9) Literally *the head of the corner*. In consequence of the Maccabean victories the despised Jewish people now assume a prominent position in the world. 22

(10) This line is altogether enigmatical. [It might possibly mean *Decorate the route of the procession with garlands*, extending from the starting point to the very altar. The Hebrew word for *festival* originally means *procession*; *cf.* Greek *pompé* 'procession, festival, pomp.'—P. H.] 27

Notes on Psalm 119.

(1) Ps. **119** contains twenty-two stanzas of eight verses each, arranged according to the letters of the alphabet. Each of the eight verses in a stanza begins with the same letter. Thoughts and feelings closely resembling each other are loosely put together; the very expressions recur again and again. Everything revolves around the words of JHVH, His promises, and, especially, His commandments. The endlessness, the trustworthiness, the wisdom of the Law are dwelt on, in contrast with the sentiments of the wicked, who do not value it highly, nor concern themselves about it. These scoffers wish to impart to the godly a wisdom surpassing that of the Law (vv. 98–100). Their offer is, of course, rejected, but even the godly are in some degree infected with the craving for knowledge. They are not content to rest in the belief that the meaning of the Law is self-evident. They are continually praying for power to understand the Law; nay, even some portions of it seem paradoxical and meaningless. They seek for a philosophic defense of it. They are bitterly opposed to the wicked, and this brings them into close union one with another. They hope for the judgment by means whereof God has promised to deliver the pious and destroy the wicked; and they repeatedly remind Him of this, His word. **119**, 1

In v. 67 an historical allusion, pointing to the Maccabean period, might be found. But the Psalm contains no trace of enthusiasm or excitement. In fact, it is not a Psalm in the strict meaning of the word; it might have formed a separate Book of the Hagiographa.

(2) Possibly something has dropped out. (3) *Cf.* **105**, 19. 9

(4) In all these passages *Thy servant* does not refer to Israel collectively (*cf.* note on **71**, 1), but is simply a paraphrase for the first person singular. 17

(5) *Cf.* v. 54. The words have a wholly different meaning from *I am JHVH's client* (**39**, 12). In a dangerous situation it is most important to guard against false steps; this is the idea which connects the two parts of the verse. 19

(6) The word might also mean *judgments*, as in vv. 52. 75. 120. 20

(7) Literally *my ways*. I set forth before Thee in prayer the things that happen to me. 26

(8) The misfortunes of the godly man seem like a sentence in favor of the wicked. The godly is thus smitten in the face, and herein cannot justify his conviction that prosperity is closely connected with piety. 42

(9) That is, the reply which the godly, as we see from v. 42, will make to the wicked. 119, 43

(10) I eagerly long for Thy commandments. 48

(11) These words have crept in from the preceding verse.

(12) The Law is the distinguishing possession of Israel; *cf.* v. 111. It is a special favor on God's part if He enables a man to keep His commandments. The Gentiles do not have the Law; they do not share in that privilege (*cf.* **89**, 16; **147**, 20). 56

(13) The cause of one godly man is the common cause of all (*cf.* **69**, 6). 63

(14) The word *good*, before *judgment*, has crept in here from v. 65. 66

(15) *Cf.* vv. 71. 75. 87. 92. The affliction in question would appear to be the Syrian persecution (168 B. C.), which quickened Judaism to new life. 67

(16) Like a wine-skin unused and hung up, so that it is wrinkled and blackened by the smoke of the tent; *cf.* **31**, 12. 83

(17) This saying is in the somewhat enigmatic style of the *Wisdom Literature*. 96

(18) The *foes* are the *instructors* (v. 99), and the *aged* are superior wise persons (v. 100), who regard the Law as antiquated, and preach Culture and Emancipation. 98

(19) Literally *in my hand*; *cf.* Jud. **12**, 3; 1 Sam. **19**, 5; **28**, 21; Job **13**, 14. 109

(20) That is, skeptics or doubters. The Heb. word (which, probably, should be pronounced *so'phîm*) was perhaps chosen because of its phonetic resemblance to the Greek *sophoi*. 113

(21) A new judgment is needed; *cf.* vv. 136. 139. 150. 158. 126

(22) It cannot mean simply *often-times*. The reference is probably to a custom, whereof we have no positive knowledge, prevalent among pious Jews, of praying seven times a day. 164

(23) That is, I am always conscious of the fact that everything I do is done in Thy presence. 168

Notes on The Songs of Ascents.

Opinion regarding this expression is much divided. The rendering of the Greek Bible, *Songs of the Steps*, gives no light. It is supposed by some to be a reference to the steps leading up to the Temple, on which steps, according to the tradition of the later Jews, these songs were sung. This supposition, however, must be rejected as untenable for external as well as internal reasons. Equally improbable is the explanation of some distinguished Biblical scholars, who take the title to mean *Songs of Progressions*, referring to a peculiarity in the structure of these Psalms (*e. g.* Ps. **121**), in which the poem *progresses*, as it were, step by step, inasmuch as a certain expression is repeated in the following line. But this so-called *anadiplosis* is by no means common to all the Songs (*cf. e. g.* Ps. **132**), and, moreover, it reappears quite frequently in poems not comprised in this collection of the Songs of Ascents (*e. g.* Ps. **24**, 7–10). Other commentators translate the title: *Songs of the Return*, *e. g.* from the Exile to the Holy Land; an interpretation, however, which is not sufficiently justified by the tenor of the poems. Others, again, consider them as *Songs of the Pilgrimages*, *i. e.* Psalms which were closely connected with the legally prescribed pilgrimages to the Sanctuary (Ex. **34**, 24), and such a connection seems unmistakable, or, at least, highly probable in several of these Psalms (*e. g.* **120–122. 133. 134**). The majority of them, however, have, as it seems, nothing at all to do with pilgrimages. The meaning of the expression cannot be regarded as finally determined.

Notes on Psalm 120.

(1) A question addressed to the suppliant, and answered by him in v. 4. 120,3
(2) *Coals of broom* are what the Arabs call coals of *ghadhâ* wood. They 4
burn a long time.
(3) The *Moschi* (Gen. 10,2; Ezek. 27,13) lived between the Black and the 5
Caspian Seas. *Kedar*, the second son of Ishmael (Gen. 25,13; Ezek. 27,21), was a tribe in Arabia. Consequently Meshech and Kedar are too far apart to permit a literal interpretation of the expression. Treacherous Jews are really meant; they are designated Barbarians, Turks and Tartars, by way of reproach.

Notes on Psalm 121.

(1) The *mountains* are the boundaries of the horizon, the limit beyond which 121,1
the eye cannot pierce. *Cf.* Psalms of Solomon, 3,6.7.
(2) The alternation of the first and the second person in this Psalm is 3
embarrassing. We cannot very well explain it by saying that the two persons play different parts; for on this supposition they are continually exchanging places. At v. 1, for example, the first person puts a doubting question; the confident reply to this, in v. 2, should therefore proceed from the second person, whereas it is the first who answers. The relation between v. 3 and v. 4 is similar to that between v. 1 and v. 2. V. 3 corresponds to v. 1, so that the first person should be the speaker, but here it is the second person that is doubtful and anxious. On the other hand, vv. 5 ff. bring the second person before us as confident and comforting. Under these circumstances we must refrain from distinguishing between the two persons. This alternation of *I* and *Thou* creates here no greater difficulty than in old Arabic poems where soliloquy and dialogue are constantly intermingled.

Notes on Psalm 122.

(1) This is not a continuation of the speech of those who in v. 1 declare 122,2
their intention of going up to Jerusalem. The poet himself, in v. 2, including himself in the first pers. plur., says: "I myself was once among the number of those who were at Jerusalem!" From v. 1 it is plain that, on the present occasion, he did not take part in the pilgrimage; he takes a joyful interest in it, however, when undertaken by younger pilgrims.
(2) According to this, Jerusalem must have been destroyed not long before. 3
The opposite to a *compact* city would be a city *inhabited as an open country, a town without walls* (Zech. 2,4).
(3) *The tribes of* JHVH are the Jews outside of Jerusalem, scattered about 4
Palestine or elsewhere in the Dispersion.
(4) It is curious that Jerusalem is here extolled, not as the place of 5
worship, but as the seat of judgment, and that the Sanhedrin, the great council of the Jews, not the house of JHVH, is declared to be the object of the pilgrimage. Yet the Sanhedrin could not be more than a secondary object. However, we are not surprised to see that the Sanhedrin exercises the judicial powers which in the ancient Theocracy belonged to the king.
(5) This is another instance of the purely human and national sympathy with 8
Jerusalem, coexisting with that which springs from religious motives (v. 9).

Note on Psalm 123.

(1) According to Zech. 1,15 the *proud* are the heathen, secure in the con- 123,4
sciousness of sovereignty and superiority, and not believing that JHVH will execute judgment.

Notes on Psalm 124.

(1) Literally *our life* (or *soul*); *cf.* **69**, 1. **124**, 4

(2) In this verse the situation and the mood are aptly set forth. The era 7
of freedom is that of the Maccabees.

Notes on Psalm 125.

(1) The *sceptre of outrage* = the heathen (Hellenistic) sovereignty. **125**, 3

(2) The *lot of the righteous* = the inheritance, the land of Israel.

(3) That is, that they may not abandon that faithfulness toward JHVH on account of which they were persecuted by the heathen and the heathen-minded; and, through abandoning it, become heathen themselves (*cf.* **85**, 8c; **141**, 4).

Notes on Psalm 126.

(1) In v. 1 the *captivity* is to be understood literally of the Babylonian Exile; **126**, 1
but in v. 4 it means a time of serious disaster, probably the persecution by the Syrians (B. C. 168).

(2) These words do not connect with what precedes. We must suppose that 4
there is a *lacuna*. The *channels* are not filled with water, but *dry* channels.

Notes on Psalm 127.

(1) So RVM; *i. e.*, All that which others covet and strive for, those whom **127**, 2
God loves receive, with no exertion, while they are asleep (*cf.* Prov. **10**, 22; Matth. **6**, 24–34). This is the translation given by nearly all modern expositors, but it is entirely inadmissible. Nor is the rendering of AV and RV any better: *For so He giveth* (RV, *unto*) *His beloved sleep*. The Hebrew words are unintelligible.

(2) That is, such as are of mature age when the father has grown old and 4
weak. The idea that sons are more precious and a better defense than gold and goods is ancient.

(3) Literally *in the gate*, the place where the judges sat. 5

Notes on Psalm 128.

(1) The joy and sorrow of the godly depend on the prosperity and adversity **128**, 5
of Zion rather than on their own.

Notes on Psalm 129.

(1) The simile is carried on, without making the comparison much clearer. **129**, 7

(2) The pious greeting to the mowers is an indication of date. 8

Notes on Psalm 130.

(1) First comes the cry of deep distress; then arises the sense of guilt. **130**, 1

(2) The godly might cease to fear and worship God; if He did not pardon 4
their sins they would cease to worship Him. He must make a distinction between the godly and the wicked, forgiving the sins of the former, remembering those of the latter.

(3) [This repetition of the phrase may be addressed by the priest to the 6
congregation: *Ye who watch for the morning* (of redemption); *cf.* **30**, 5; **90**, 14. —P. H.]

(4) Absolving from sin by delivering from trouble; *cf.* notes on **32**,5; **51**,1, note 2; **65**,3; **103**,1 (l. 34). **130**,8

Note on Psalm 131.

(1) I have long ago abandoned my aspiring hopes, yet my feelings are like those of a child deprived of its mother's breast. **131**,2

Notes on Psalm 132.

(1) David's merits are to benefit Zion (*cf.* **89**,3; **105**,15; **106**,31). **132**,1

(2) Verses 6–9 contain a vivid account of the finding of the Ark in the field of Jaar—the Ark stood in the country-district near Kirjath-Jearim (*cf.* note on Jud. **18**,12), not in the town itself—and of its removal to Jerusalem. 8

(3) *Righteousness* (v. 9) alternates with *salvation* (v. 16). *Cf.* the note on **23**,3. 9

(4) According to what has preceded, David and his people seem to be the speakers. But the words are not suitable in David's mouth. It is true that a king, an anointed one, is speaking, but he distinguishes himself from David when he says: *For the sake of Thy servant David, do not repulse Thine anointed.* And the parallel passage, 2 Chron. **6**,41.42, actually attributes these words to Solomon, not to David. This reference to Solomon is doubtless original. Our Psalm is evidently of more recent date than the passage in Chronicles. The *Anointed*, originally referring to Solomon, is applied here to Israel (*cf.* **28**,8). 10

(5) Zion is heir to David and to the promises given to him; the covenant with David, like that with Abraham, holds good for Israel. 13

(6) For *horn*, see notes on **18**,2; Ezek. **29**,21. The continuance of the Davidic dynasty is not requisite to the fulfilment of this promise, but the prosperity of Zion is requisite thereto. 17

Notes on Psalm 133.

(1) The emphasis lies on *dwelling*. The privilege of dwelling in Zion is made prominent. It is better for the various members of the community to be thus brought into constant contact with each other than to be scattered abroad among the heathen, and see one another in Jerusalem, only occasionally, at the festivals. **133**,1

(2) A comparison which points to the quickening benefit derived from dwelling together. 2

(3) Travelers state that the dew is heavier on and near Mount Hermon (**42**,6; **89**,12) than elsewhere in the land. 3

(4) Not that there men live for ever, but Zion ever endures, and is the place where life is worth living.

Note on Psalm 134.

(1) A short formula, intended as an introduction to the singing or chanting of hymns in the Temple at night. V. 3 is the response of acquiescence: the people addressed in vv. 1.2 are ready to obey the call. **134**,1

Notes on Psalm 135.

(1) For the most part, this Psalm is made up of reminiscences: vv. 1.2 = **134**, 1; v. 6 = **115**, 3; v. 7 = Jer. **10**, 13; **51**, 16; v. 8 = Ps. **136**, 10; vv. 10–12 = **136**, 17–22 (for v. 12, *cf.* also **105**, 44; **111**, 6); v. 14 = Deut. **32**, 36; vv. 15–18 = **115**, 4–8; vv. 19.20 = **115**, 9–13; **118**, 2–4. **135**, 1

(2) Compare Numbers **21**, 21–35.

(3) *Cf.* note on Ps. **115**, 13. 11.20

Notes on Psalm 137.

(1) The Babylonian Exile lies in the past, not the present; the poet recalls those times. But it is not actual memory; it is a poet's imagination. **137**, 3

[For *the rivers of Babylon*, compare the note on **42**, 6.—P. H.]

(2) Edom was the brother of Israel, but the Edomites had looked with malicious joy on the destruction of Jerusalem; *cf.* Ezek. **25**, 12; Obad. 10–16; Jer. **49**, 7–22. 7

(3) The evils inflicted on the Jews by the Chaldeans have long been forgotten, but the hatred against Babylon is as vigorous as ever. Possibly some event has aroused it afresh. 8

Notes on Psalm 138.

(1) The experiences of the speaker are historical experiences of Israel. **138**, 1

(2) Literally *before God*; *cf.* Ex. **21**, 6; **22**, 8, where *God* (AV, *judges*) = *sanctuary*.

(3) That is, Thou hast fulfilled Thy promise in the most glorious manner, more gloriously than we could have expected even from Thee, whose Name is greater than that of all other gods. 2

(4) The present deliverance of Israel is an earnest of still greater blessings. It excites the Messianic hope that JHVH's rule will meet with willing recognition throughout the world. 4

(5) The *words* are God's deeds and judgments, considered as bringing about the accomplishment of His decisions and sentences. *Cf.* note on **68**, 22.

(6) Through piercing insight and power of swift decision, JHVH is able to carry out His sentences unhesitatingly. 6

Notes on Psalm 139.

(1) For *reins*, compare note on **7**, 9. Verses 13 and 15 go together. V. 14 breaks the connection, and must, therefore, be placed before v. 13. **139**, 13

(2) For the explanation of this line we must turn to Job **1**, 21: the mother's womb to which Job returns is not that from which he came, but the earth, the *mother of all things* (Sir. **40**, 1). 15

(3) The first line of v. 16 belongs to v. 15. In the Received Text, before the line, *And in Thy book they are all recorded*, we must supply a line somewhat like *So dost Thou oversee all men* or *Thus are all men known to Thee*, and at the end of the verse, *escapes Thee*. 16

(4) While engaged in the calculation the poet falls asleep, and when he awakes he finds his mind still occupied with this inexhaustible subject. 18

(5) The customary refrain (**91**, 8; **104**, 35) in this passage does not appear to be a digression. It would rather seem to be the main practical point, which until now has been dealt with somewhat too briefly. For the essence of vv. 1–18 is contained in vv. 1–4 (= vv. 23.24), and it is with this essence, and with it only, that vv. 19 ff. can be brought into logical connection: "Thou knowest me, 19

that I am godly, and yet Thou treatest the wicked, Thine adversaries and mine, no worse than me." 139

(6) Which does not lead to ruin (1,6; 2,12). 24

Notes on Psalm 140.

(1) An allusion to an event that has only just happened, a victory over the heathen won by Israel. 140,7

(2) This refers to the contests between the Jewish parties, such as the quarrels of Sadducees and of Pharisees. 9

Notes on Psalm 141.

(1) An attempt has been made to trace the following sequence of thought in vv. 3–5: "Let not sinful speeches slip from me unawares while I am vexed at the triumph of the wicked (v. 3); let it not come about that, seeing the good fortune of the wicked, I, too, adopt their ways in order to share their prosperity (v. 4); do not entrust the task of punishing me, as I may deserve, to the bad, lest the false impression be created that Thou preferrest them to me (v. 5)." But this requires much reading between the lines. Throughout the Psalm the connection of thought is slight, partly in consequence of textual corruptions. 141,5

(2) Verse 6 can be translated, but the connection of thought is not discernible. 6

(3) The two lines of the verse do not cohere. At the beginning of the following verse a petition seems to be lost. 7

(4) Compare Isaiah, chapter 53, verse 12. 8

Notes on Psalm 142.

(1) Compare the first note on Psalm 32. 142,1

(2) These words seem to be an explanatory gloss on the last line of v. 4, *No one cares for my soul.* They appear to have crept in here from the margin, superseding a *to the left*, which we should expect after *I gaze.* 4

(3) The poet's hope, then, is for this life, not for the life after death. Does he lay stress hereon, by way of contrast to those who abandon hope here and console themselves with the hope of an hereafter? 5

Notes on Psalm 143.

(1) *To enter into judgment* is an expression used of the plaintiff, not of the judge. God's *righteousness* (prayed for in v. 1) consists in this very fact, that He does not appear as a complainant against the pious, endeavoring to detect their most secret sins and bring them to punishment. In that case no one could win his suit against Him (51,9; 130,3; Job 9,2; 14,3). 143,2

(2) Verse 3 = 7,5; verses 4·5 = 77,3·5. 3–5

(3) The suppliant is not anxious to know the Ten Commandments; what he wishes to be sure of is the conduct incumbent upon him in the difficult position wherein he finds himself. 10

Notes on Psalm 144.

(1) The first part of this Psalm (vv. 1–11) consists chiefly of reminiscences of Pss. 8.33.104 &c. and especially of Ps. 18. 144,1

(2) *Cf.* 18,1.2.—(3) 18,34.—(4) 8,4.—(5) 39,5.11; 62,9.—(6) 102,11.— 1–4

(7) 18,9.—(8) 104,32.—(9) 18,14.—(10) 18,16.—(11) 69,1.2. 144,5–7
(12) 54,3.—(13) 33,3; 40,3; 149,1.—(14) 18,50. 7–10
(15) Another fragment appears to begin at v. 12. 11
(16) It is interesting to find a mention of sculptures on the palaces, female figures, as it would seem. The Psalmist may have thought of Caryatides. 12
(17) Several of the words in v. 14 cannot be understood. 14

Note on Psalm 145.

(1) Verse 15 = Psalm 104, verse 27. 145,15

Notes on Psalm 146.

(1) From this point onward the Psalms begin and end with *Hallelujah*. 146,1
(2) Literally *sojourners*; see note on 27,4 (l. 12). 9

Notes on Psalm 147.

(1) Compare the note on Psalm 81, verse 16. 147,14
(2) Compare the note on Psalm 119, verse 56. 20

Note on Psalm 148.

(1) That is, He has restored their former glory; *cf.* 89,17.24. 148,14

Notes on Psalm 149.

(1) Scarcely any other Psalm bears such distinct marks of its origin in the Maccabean period, when the godly were warriors, and the priests generals (*cf.* vv. 6–9). 149,1
(2) Compare the note on Judges, chapter 21, verse 21. 3
(3) Where they rest after the battle. (4) Lit., *throat*. 5.6
(5) The *sentence that is written*, according to which the heathen are to be extirpated, is not solely the eternal decree of God, inscribed in the Heavenly Book. Neither is it the command in the Pentateuch referring to this matter. It is the Messianic predictions in the Prophetic Books, which the Maccabees believed were fulfilled by themselves. 9

Notes on Psalm 150.

(1) Some scholars believe that the *sharp-sounding cymbals* are castanets; but this view is improbable. 150,5

Appendix

Music of the Ancient Hebrews.

According to the Book of Genesis, there were professional musicians in the very earliest days: Jubal, the second son of Lamech, *was the father of all such as handle the harp and pipe* (AV, *organ*), just as his elder brother, Jabal, was the ancestor of all roving herdsmen, *the father of all such as dwell in tents of cattle* (2 Chr. **14**, 15), while his half-brother, Tubal-cain, was the ancestor of all workers in copper and iron (Gen. **4**, 20–22). The Hebrews, therefore, must have regarded music as a primeval art. No festive occasion was complete without it. Its use in public worship is also very ancient. In connection with the holy place, Amos (**5**, 23) speaks of the noise of the songs and the melody of the harps; and similar references are found in the Book of Isaiah (**30**, 29. 32).

It is not clear, however, whether music was used only during the procession and while the sacrificial meal was going on, or whether it formed a part of the religious service itself. Probably the latter was not the case till later times. At all events, far greater importance was attached to Temple music after the Exile than before it. By that time, music had become a principal part of solemn religious worship. In the Pentateuch, sacred singers and musicians are not mentioned at all; in the time of Ezra and Nehemiah (B. C. 430) they play a great *rôle*, rivaling the Levites and gradually coming to be regarded as their equals, and at last their superiors (Josephus, *Antiq.* xx, **9**, 6).

In the Book of Chronicles, which together with the Books of Ezra and Nehemiah really forms a single work, King David is represented as the originator of the Temple music and the organizer of the guilds of Temple singers. This is, of course, not historical testimony as to what actually happened in David's day; but it is a striking proof of the popularity and the importance of the Temple music in post-Exilic times: what Moses had omitted in the Pentateuch, David must supply in Chronicles. The Psalter was compiled from hymn-books which were used in the musical service of the Temple. Several of these collections belonged to certain well-known guilds of Temple singers (Korah, Asaph, Heman, and Ethan; *cf.* notes on Pss. **11**. **39**. **42**).

Some notices regarding the tunes and the musical execution of the sacred songs are contained in the titles of certain Psalms (*cf.* Pss. **6**. **8**. **9**. **22**. **45**. **53**. **57**, &c.). But in most cases these musical directions are unintelligible to us; and, indeed, they were so even to the Greek translators (*cf.* p. 162, below).

The musical tradition embodied in these notices must have been early lost even to the Palestinian Jews, probably from the time when the Temple service came to an end.[a]

Consequently, our knowledge is confined to very general facts. Temple music consisted of choral singing with instrumental accompaniment, and was performed by professional singers and musicians. The congregation occasionally joined in, especially at the end of songs or stanzas. There was also antiphonal singing either between two choirs or between a soloist and a choir. Indications of this are found especially in the Psalms of the Fourth and the Fifth Books, which appear to have been composed expressly for liturgical purposes.

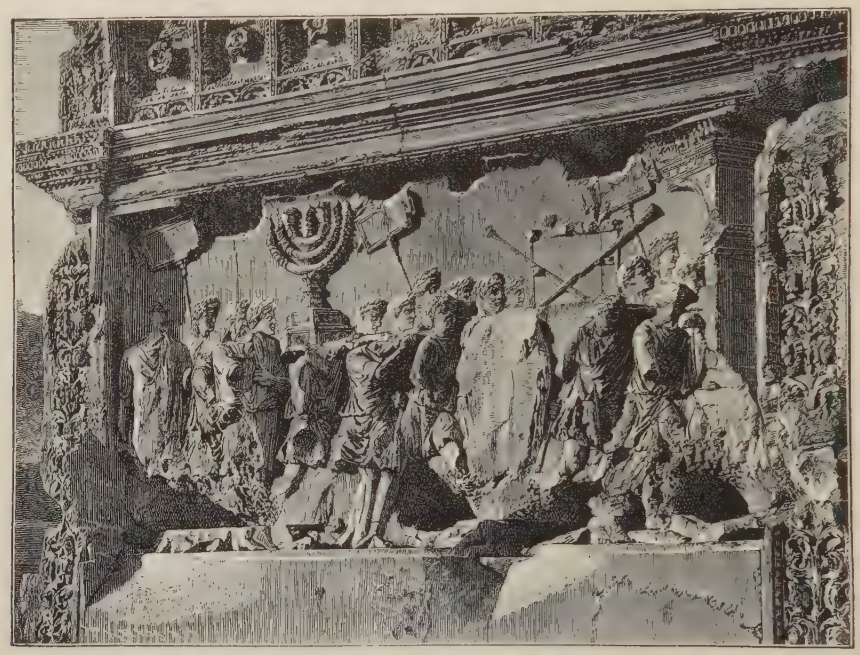


Fig. *a*.

RELIEF ON THE ARCH OF TITUS, ROME,

showing the Seven-branched Candelabrum and the golden Table of the Show-bread, together with two Trumpets, all taken from Herod's Temple (see p. 220, l. 27).

As to the musical instruments, somewhat more can be said. Several of these are mentioned in Ps. **150** and in the third chapter of the Book of Daniel. In the latter passage, however, it is secular music that is spoken of; and the names, and perhaps in some cases also the instruments themselves, are of foreign origin.

[a] The so-called *accents* (which we still have, although we no longer know their exact musical significance) do not make up for this loss. There is no difference in principle between the prose accents and the poetical. The latter are not intended, any more than the former, for choral singing, but are meant to guide the cantillation of a single reciter. Besides, they seem to be connected with the Greek and Syriac methods of chanting the Holy Scriptures, and cannot, therefore, go back to the time when Temple singing was still a living art. *Cf.* WICKES, *Accentuation of the Poetical Books*, Oxford, 1881, Chapter I.

During the period embraced in OT literature (B. C. ¹1300ᵗ – ¹130ᵗ B. C.) we have no authentic pictorial representations of Jewish musical instruments. But the archeological material afforded by Egyptian and Assyro-Babylonian monuments may be safely used to illustrate the music of the ancient Hebrews. Egyptians, Babylonians, and Assyrians, all employed similar instruments in the same manner, and it is reasonable to suppose that the ancient Israelites did not differ very much in this respect from their Mesopotamian and Egyptian cousins. These inferences from analogy are further strengthened by the fact that the stringed instruments used by the Egyptians during the period of the *New Empire* (B. C. 1600–950) were of foreign origin and no doubt borrowed from Semitic peoples.

Of the representations on Egyptian and Assyro-Babylonian monuments two are of special importance: one of these is the Egyptian picture of a Semitic Bedouin playing the lyre (fig. *s*, p. 224), and the other an Assyrian relief representing three captives all playing the same kind of instrument (fig. *t*, p. 225). Several representations of stringed instruments are met with on Jewish coins. These coins are generally attributed to Simon Maccabæus (B. C. 142–135), but MADDEN (*Coins of the Jews*) is probably right in assigning them to the time of the great rebellion of the Jews, A. D. 66–70. At any rate, the instruments figured on these coins are probably more or less influenced by Græco-Roman art. Trustworthy representations of the later form of the Jewish trumpet are found in the well-known relief (fig. *a*, p. 218) on the Arch of Titus (A. D. 79–81).

Wind Instruments.

Of wind instruments we find mentioned the *flute*, the *horn*, and the *trumpet*. In Hebrew the flute is called *'ugâb* and *khalîl*. In Is. **30**, 29 it is played during a procession to the Temple (at the feast of Tabernacles). It is used on peaceful occasions, such as dances and other festivities. The Jewish historian Josephus refers to the flute as the instrument used for bewailing the dead, *Bell. Jud.* iii, **9**, 5; *cf.* Matth. **9**, 23 (RV, *flute-players*; AV, *minstrels*), also Jer. **48**, 36. According to tradition *'ugâb* is a syrinx (Pan's-pipe); but some scholars hold that it is a bagpipe.



Fig. *b*.
EGYPTIAN FLUTE-PLAYER.



Fig. *c*.
EGYPTIAN, PLAYING ON A DOUBLE FLUTE.



Fig. *d*.
ASSYRIAN, PLAYING THE DOUBLE FLUTE.

Numerous representations of flute-like instruments are found on Egyptian and Assyrian monuments, but of the bagpipes, supposed to be also referred to in Dan. **3**, 5. 10. 15 (see RV, margin; AV, *dulcimer*), there are none. These flute-like instruments are made either of reed or of wood. They vary greatly as regards both length and number of finger-holes, probably also in the method of playing.

The long flute which an Egyptian musician is playing in a sitting posture (fig. *b*) is blown like a modern flute at a lateral hole near the upper end of the instrument. A very favorite instrument of the ancient musicians is the double-flute (fig. *c*). Egyptian pictures show that in the time of the *New Empire* (B. C. 1600–950) it superseded almost every other variety of flute.

There is scarcely any difference between the Assyrian (fig. *d*, belonging to the time of Assurbanipal, B. C. 668–626) and the Egyptian double-flutes (fig. *c*). These instruments consist of two tolerably long flutes generally joined together at the mouth-piece. They are blown like our flageolets and have similar mouth-pieces. The flutes played by the Orientals of the present day are of various lengths, but otherwise they differ but little, having as a rule six or seven finger-holes. They are made of reed, with the mouth-piece just a little thicker than the rest. The embouchure is quite open, not partially closed by a wooden plug as in some of our penny whistles. The modern Arab flute (fig. *e*) is held obliquely toward the left and is blown into from above, with the lips but slightly opened. The note is shrill, but not so high as that of a fife.

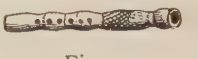


Fig. *e*.

MODERN ARAB FLUTE.

In contrast with the peaceful flute, horns and trumpets are warlike and alarming; they are blown for *terû'áh* ('loud noise'), that is, to intensify the hurrah and the war-cry of the warriors; or they are used, like our alarm-bells, by watchmen to give notice of approaching danger (Am. **2**, 2; **3**, 6; Hos. **5**, 8). But when the warlike Theocracy was changed into an ecclesiastical, the *terû'áh* and its instruments were used for religious purposes. The trumpets especially (Heb. *khaçôçĕráh*) became the insignia of the priests. There were two silver trumpets in the Temple, by the blowing of which the feasts were announced (Num. **10**, 2; **31**, 6). On the relief of the Arch of Titus (fig. *a*, p. 218) we see two trumpets together with the golden Table of Showbread. These must have belonged, therefore, to the state utensils of Herod's Temple, and must have been reckoned as holy as the Golden Table and the Seven-branched Candelabrum. They are of the same form as what are now called Egyptian trumpets (well-known to those who have seen VERDI'S *Aïda*), that is, long metal tubes gradually swelling out into a long but not very wide bell. On the Arch of Titus the mouth-pieces of the trumpets are not visible. According to the description by Josephus (*Ant.* iii, **12**, 6) which corresponds better to the representations on Jewish coins than to the two trumpets on the Arch of Titus, the trumpet (*asósra*) was nearly a yard long, a little wider than a flute, with a slight expansion near the mouth-piece to catch the breath, and ending[a] in a bell, just as in the war-trumpets. Fig. *g* shows two such trumpets. This coin belongs to the time of Bar-Cochba, the famous leader in the great Jewish rebellion that took place in the reign of the Emperor Hadrian (131–135 A. D.), and it bears the inscription לחרות ירושלם, that is, *Deliverance of Jerusalem.* The bell is like that of trumpets still in use. Near the broad mouth-piece appears to be a globular enlargement of the tube,

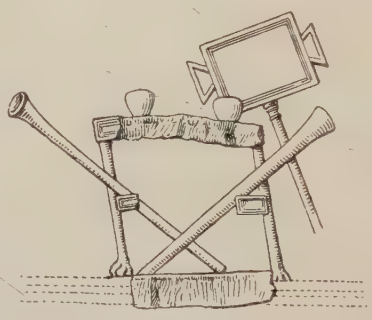


Fig. *f*.

TRUMPETS FROM HEROD'S TEMPLE.

[a] Read τελοῦσα instead of τελοῦντα.

the object of which may have been to intensify the sound when the current of air passed through.[α] The Egyptian war-trumpet (fig. *h*) is formed in the same way, but without the widening near the mouth-piece. The trumpeter is standing with his face toward a troop of soldiers who are in the act of attacking. The instrument is a straight narrow tube, of moderate length, suddenly widening to a bell. An earlier Egyptian instrument (fig. *i*) is something between a horn and a trumpet. With the two trumpets on the Arch of Titus we may compare the trumpet of the modern Arab (fig. *j*), which is a long instrument, made of thin brass, tapering toward the mouth-piece. The opening for the emission of sound at the other end is not wide.

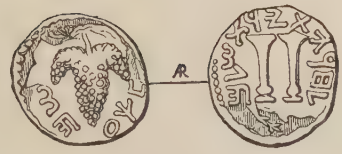


Fig. *g*.
JEWISH COIN WITH TRUMPETS ON REVERSE.[β]



Fig. *h*.
EGYPTIAN TRUMPETER.



Fig. *i*.
EGYPTIAN HORN-BLOWER.



Fig. *j*.
MODERN ARAB TRUMPET.

Horns (Heb. *shofár*) were more extensively used than trumpets. In some respects they bore the same relation to the Temple and to the synagogues (Lev. **25**, 9) as bells to our churches. The Hebrew horns, however, were not made of metal but were real horns; in Josh. **6**, 4 ff. they are in fact called *rams' horns*. According to a statement in the Talmud they were at first always crooked, and it was only in later times that they were straightened, because after the destruction of the Temple they were confounded with trumpets.

The modern Synagogue has preserved in its ceremonial the use of the *shofár*. At stated times during the services on New Year's day (but not when it falls on the Sabbath), at the conclusion of the Day of Atonement, on the seventh day of the Feast of Tabernacles, and during the entire month of Elul, after the recital of the supplications, the *shofár* is sounded. Its use on all these occasions, however, is not general, and probably never was so, but it still survives in many places. For the New Year's service it is the character-

[α] Of course, we do not know whether or not the inside had a globular cavity corresponding to the outside.

*

[β] The AR between obverse and reverse means *argentum*, 'silver.'

istic feature. The modern *shofár* is usually made of a ram's horn, straightened and flattened by heat (fig. *k*). Occasionally the instruments bear Hebrew inscriptions (fig. *l*), but as a rule the *shofár* used in the modern Synagogue has

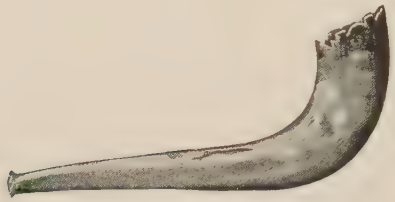


Fig. *k*.

SHOFAR SUPPOSED TO BELONG TO THE PRE-EXPULSION PERIOD (1290 A. D.) OF THE ENGLISH JEWS.

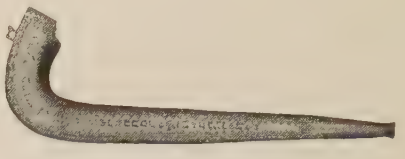


Fig. *l*.

INSCRIBED SHOFAR BELONGING TO THE GREAT SYNAGOGUE, LONDON.

no adornments. It is not only the one ancient musical instrument actually preserved in the Mosaic ritual, but it is the oldest form of wind instrument in the world still retained in use. There seems to be little doubt that it has been continuously used in the Mosaic service from the time that service was established until now.[α]

Stringed Instruments.

To accompany singing, or at all events sacred singing, stringed instruments only were used, and never wind instruments. The strings are called in Hebrew *minnîm*, originally *bow-strings*.[β] The earliest lyre was a strung bow (*cf.* fig. *ee*, p. 229). To strike or twitch a string is in Hebrew, *naggén* (in the Historical Books) and *zammér* (in the Psalms), Greek *psállein*; hence *mizmór*, Greek *psalmós*, Psalm.

In the OT only two stringed instruments are mentioned, *kinnôr* and *nébel* (ARV, *harp* and *psaltery*[γ]). We have no certain means of determining the difference between them. Both were made of wood (1 Kings **10**, 12), and the performer could play while walking. The Babylonian exiles hung their *kinnôrs* on the willows (Ps. **137**, 2). The *nébel* appears to have had a convex body like the Egyptian and Assyrian lutes; the Heb. word *nébel* means literally *water-skin* and secondarily *pitcher*.[δ] As distinguished from the *nébel*, the *kinnôr* had no lute-like body at the lower end; at any rate, it was the earlier, simpler, and more common instrument, the one Jubal invented (see p. 217, l. 5)

[α] *Cf.* CYRUS ADLER, *The Shofar* (Report of the U. S. National Museum for 1892, pp. 437–450). Washington, 1894.

*

[β] In Arabic also *wâtar* means both *bow-string* and *string of a musical instrument*, like our English *string*; in Syriac, however, the equivalent of Heb. *minnîm* (Syr. *minnê*) means *hairs*, *sinews*, *chords*, but not *bow-strings*.

*

[γ] Or *viol*; see *e. g.* Am. **5**, 23; **6**, 5; Is. **14**, 11; **5**, 12. In the last passage RV has *lute* instead of *viol*. It is hardly necessary to state that none of the Hebrew stringed instruments were played with a bow like our violins.

*

[δ] It is quite possible, however, that this instrument as well as the Hebrew name for it (*nébel*) was borrowed from the Egyptians, the Egyptian *lute* (Egypt. *nfr*) being one of the earliest native instruments.

and on which David played. It may have been an open lyre or *cittern*,[α] perhaps also a portable harp (1 Sam. **10**, 5; 2 Sam. **6**, 5). It is not impossible that this name was in the course of time applied to different varieties of this instrument.

Later tradition confuses *nébel* and *kinnôr*; but this cannot be regarded as proving identity. We must bear in mind that St. Augustine (353–430 A. D.) and other Fathers of the Church clearly distinguish an instrument with a kettle-shaped sound-body below from an instrument which has a wooden resonance-frame above, covering the upper ends of the strings like a shield. We are thus reminded of the lyres on Jewish coins and of the Assyrian harps (see figs. *m*, *n*, *v*). Josephus, whose testimony has still the greatest claim on our

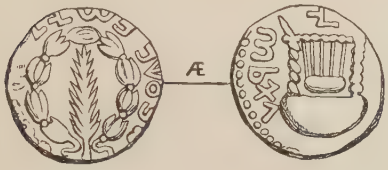


Fig. *m*.



Fig. *n*.

LYRES ON JEWISH COINS.[β]

consideration, explains (*Antiq.* vii, **12**, 3) the *kinýra* as a ten-stringed instrument which was struck with a plectrum; and the *nábla* as an instrument with 12 notes, which was played with the fingers. But in Pss. **33**, 2; **144**, 9 a ten-stringed *nébel* is mentioned; and in 1 Sam. **16**, 23 David plays the kinnôr *with his hand.*[γ] Though there is no positive proof in the OT of a plectrum being used, it must not be inferred that such an instrument did not exist.

The representations of stringed instruments found on Jewish coins are, in shape, like the Greek lyre and cittern. The lyre (figs. *m*, *n*) has a kettle-shaped sounding-board below the strong oval body in which the lower ends of the strings are fixed; the frame is simple and nearly square. The cittern

[α] The ancient cittern (or *cithara*) is, of course, quite different from the cittern (or *cithern*) used in the 16th and 17th centuries, which was shaped like a lute, but strung with wire, and played with a quill or plectrum; nor must it be confounded with the modern German *zither* (the so-called *Bavarian zither*; fig. *o*) which is placed on a table, and the performer uses both hands while playing on it.

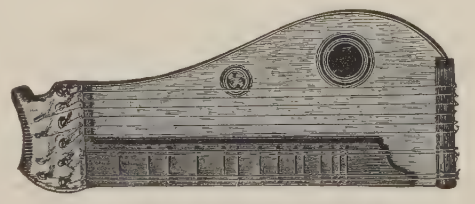


Fig. *o*.

BAVARIAN ZITHER.

*

[β] The Æ between obverse and reverse means *aes*, copper.

*

[γ] [To infer from this passage that David, when playing on the *kinnôr*, used his hand only, and not a plectrum, is as unjustifiable as to infer from the phrase *he slew him with his own hand*, that the person referred to had not used any weapon. The addition *with his hand* merely emphasizes the fact that, in order to cheer Saul, David himself had to play; a placid mood was awakened in Saul only by David's playing and never by that of any other person. Whether or not David, in playing, used a plectrum is, in this passage, of no importance. Nor do the two passages 1 Sam. **18**, 10 (J) and **19**, 9 (E) prove that David used no plectrum when playing on the *kinnôr*; the narrators only meant to call attention to the fact that David had no weapon in his hand when Saul threw his spear at him.—P. H.]

(figs. *p*, *q*) has an elegant vase-shaped foot which is hollow and serves as a

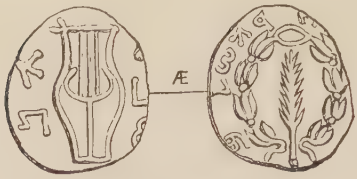


Fig. *p*.



Fig. *q*.

CITTERNS ON JEWISH COINS.[a]

sound-body. The sides of the frame are curved and joined across the top by a straight bar to which the strings are fastened. The number of strings in both instruments varies from three to six. In spite of their resemblance to Greek instruments, it may be taken for granted that they would not have been employed as emblems on coins if they had nothing in common with those used in the Jewish sacred music. Besides, the stringed instruments on the Assyro-Babylonian and Egyptian monuments, even of the earliest days, are similar in shape to the lyres and citterns seen on these coins. Among the nations just named, that ancient instrument, the lute, was as common as it still is among Eastern peoples, a proof of the tenacity with which ancient customs maintain themselves in that department of art also with which we are dealing. Apart from the somewhat uncertain identification of the various OT terms with any particular instruments, the archeological evidence which we possess certainly warrants the conclusion that the harp, the lyre, and the lute were all in common use among the ancient peoples of Western Asia.



Fig. *r*.

OLD BABYLONIAN HARP FROM TELLOH.



Fig. *s*.

EGYPTIAN PICTURE OF A BEDOUIN PLAYING THE LYRE.

The earliest of all existing representations of stringed instruments was discovered by the French excavations (1875–1880) at Telloh in Southern Babylonia (fig. *r*). It belongs to the pre-historic period. The instrument is

[a] Æ = *aes*, copper; AR = *argentum*, silver.

of large dimensions, with a sound-body, and is rudely ornamented. Its numerous strings are fixed in a strong cross-bar, the right hand support of which is partly hidden by the figure of an animal which stands, by way of ornament, on the sound-body. The shape of the instrument is of special interest. It reminds us of the form and the use of the Egyptian and Greek lyres, but when we reduce this instrument to a somewhat smaller and more manageable size it has also some resemblance to the famous picture of the Bedouin playing the lyre (fig. *s*). This figure is taken from a picture in an Egyptian tomb. It belongs to the time of the 12th Dynasty (about the end of the 30th century). A Semitic chieftain is immigrating with his followers, wives and children, into Egypt and asking the Egyptian Governor to receive him. Here we see an instrument in use among a tribe of Semitic Bedouins living close to Egypt. The musician plays while walking. He carries the instrument, which is square, but slightly narrowed toward the front, under his left arm. The picture indicates this in a very primitive manner by making the left arm together with the whole shoulder project forward. The left hand seems to twitch the strings, while the right strikes them with a plectrum. Eight strings are stretched horizontally, some of them obliquely, from the board of the flat sound-body to the outside cross-bar of the frame, but it is impossible to determine from the picture in what way the strings are fastened. Later Egyptian figures show us that this instrument was widely used in Egypt. The inference that such a lyre was in common use among the Semites of Western Asia is supported by a very

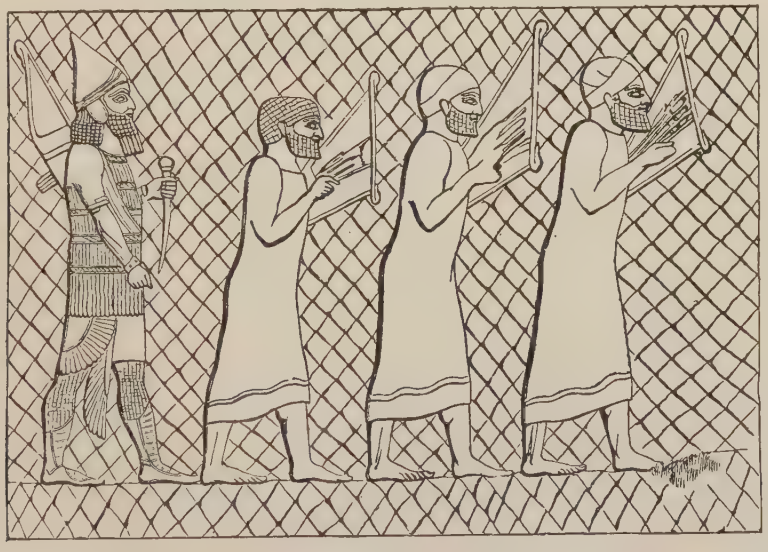


Fig. *t*.

SEMITIC CAPTIVES PLAYING ON LYRES, GUARDED BY AN ASSYRIAN WARRIOR.

remarkable Assyrian picture (fig. *t*) of three captive Semitic exiles guarded by an Assyrian warrior. The captives are playing on lyres. From the dress, they are probably Israelitish captives. A comparison with other pictures such as that on the Obelisk of Shalmaneser II. (see *Judges*, p. 58, note 5) and that of the captive Israelites before Lachish (*cf.* the full-page illustration in *Isaiah*, p. 48) makes this hypothesis probable. The type of face as well as the dress of all three is the same. The first two wear the head-dress which we meet with on

the pictures referred to. All three are playing on the same kind of instrument. Like the lyre in the Egyptian picture of the Bedouin (fig. *s*), it is played with both hands, but whether with a plectrum, or not, cannot be clearly seen. The sound-body, if there be one, is out of sight under the left arm. The frame, to the cross-bar of which the upper ends of the strings are fastened, seems to be lightly constructed of three round wooden rods; it widens toward the top. The picture recalls Ps. **137**, 2. 3.

The Assyrian and the Egyptian monuments exhibit a great variety of instruments. The Assyrian band (fig. *u*), belonging to the time of Assurbanipal



Fig. *u*.
ASSYRIAN BAND.

(668–626 B. C.), consists of eleven musicians, some of them eunuchs. Seven are playing on large harps, held upright, two are blowing double-flutes, one beats the drum, and one plays the dulcimer, an instrument similar to the *qânûn* or *santîr*[a] of the modern East. The musicians have gone out to welcome home the returning conqueror. Accompanying them are a number of women and children who keep time to the music by clapping their hands, a custom prevalent also in ancient Egypt and still universally practiced by the modern Arabs. One of the women is compressing her throat with her hand, just as Arab and Persian women do at the present day, in order to produce a peculiarly shrill and vibratory note.



Fig. *v*.
LARGE ASSYRIAN HARP, CARRIED UPRIGHT.

The harps were held upright and no doubt supported by the broad belts which the musicians wear round their waists (fig. *v*). The curved sounding-board of these instruments is bent slightly forward at the top, covering the upper ends of the long strings like a shield (*cf.* p. 223, l. 7). The pegs for tuning are at the side of this shield-like frame. We observe also a number of holes in it, the object of which may have been to increase the volume of sound. The twenty strings are fastened on a horizontal cross-bar below, their ends hanging down a good way over it. The whole instrument has the shape of a long triangle. One of the long sides is curved, and on the other long side the strings are not enclosed in any frame, just as the string of an archer's bow (*cf.* p. 222, l. 12). This absence of a post or third side opposite the sounding-board is a characteristic feature of both the Assyrian and the Egyptian harps. The instrument is played with both hands without any plectrum. A similarly formed instrument, but with the peculiarity

[a] The Arabic word *santîr* is a corruption of the Greek *psaltérion*, psaltery (*cf.* p. 227, l. 14).

that it has its front side enclosed, is shown in a figure of a Babylonian harp, on a seal-cylinder (fig. *w*).



Fig. *w*.
BABYLONIAN HARP.



Fig. *x*.
ASSYRIAN HARP, CARRIED HORIZONTALLY.

The musician represented in fig. *x* has an instrument similar in form to the one in fig. *v*, but held in a different way. The open side of the harp is not toward the outside, as in fig. *v*, but is next to the player. The sounding-board is not curved, but straight, and runs out to a sharp point in front; it forms the lower side of the instrument. The ornamented string-holder with the pegs for tuning stands upright on the side furthest from the player. This harp has nine strings and is struck with a long plectrum.

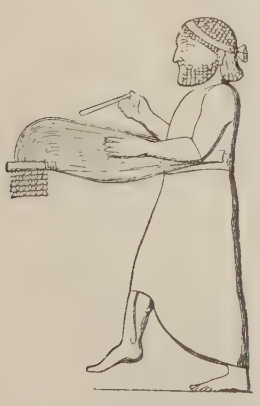


Fig. *y*.
ASSYRIAN DULCIMER.

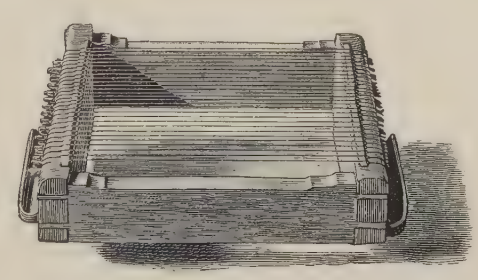


Fig. *z*.
MEDIEVAL PSALTERY.

The instrument of the musician (fig. *y*) who walks behind the first harper in the sculpture of the Assyrian Band (fig. *u*) has only an apparent resemblance to the two upright and horizontal harps (figs. *v* and *x*), owing to the defective perspective (*cf.* p. 172, l. 25). It is not a harp, but a dulcimer (Ital. *salterio tedesco*, Arab. *qânûn* or *santîr*; see p. 226, l. 13). The sound-body is not shaped like a rectangular box as in the medieval psaltery or dulcimer (fig. *z*) or as in the modern Arab *qânûn*, but is flatter and shaped like a shallow pan. The bar to which the outer ends of the strings are fastened should, of course, have been

drawn, not lengthwise, but crosswise. The longitudinal direction of the string-holder would be just as impossible as the arching of the strings, by means of which the Assyrian artist has endeavored to indicate the bridge which, owing to the horizontal position of the instrument, he was unable to represent. The dulcimer of the modern Arab is made of fine wood, 30 inches long and 13 inches wide, the sounding-board is pierced in certain places, and over the apertures fish-skin is stretched; the strings of catgut are stretched over a low bridge; each note has three strings, just as in the Italian psaltery or dulcimer (fig. *aa*, 1761 A. D.) which has 75 strings for 25 notes. Like the Assyrian dulcimer, the modern *qânûn* is struck with a plectrum.

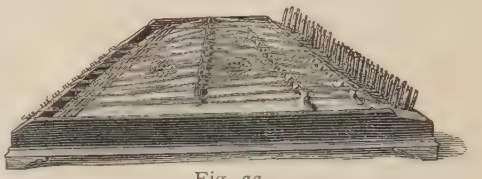


Fig. *aa*.
ITALIAN PSALTERY OR DULCIMER.



Fig. *bb*.
ASSYRIAN CITTERN.



Fig. *cc*.
ASSYRIAN LUTE.

Another sculpture (fig. *bb*) shows a five-stringed Assyrian cittern with a boldly curved outer rim and strongly made side frames. The sound-body is hidden by the player's person. Certain details in the shape of this instrument remind us strongly of the more regularly formed Greek *cithara* which we have compared with the instruments seen on Jewish coins (figs. *p*, *q*). In the Assyrian Quartet represented below (fig. *qq*, p. 232) we see a five-stringed instrument with a plain rectangular frame, and a six-stringed cittern with curved sides.

The lute-player (fig. *cc*) has a lute with a small oval body, the convex form of which is not clearly discernible in the picture. From the body of this instrument there projects a very long neck, over the head of which the ends of the strings hang down. The body of this lute rests under the right arm of the player, and the instrument is held up obliquely sideways. The strings are struck, with the right hand, directly above the body of the instrument and apparently stopped at their upper end with the left hand.

Quite similar to this Assyrian lute is the lute seen in the picture of the Egyptian band (fig. *dd*) which consists of two female harpers (1 and 5), three women with a cittern (2), a lute (3), and a double-flute (4) respectively, and a woman in the rear keeping time to the music by clapping her hands. This picture shows us clearly two kinds of Egyptian harps, differing not only in shape, but also in the way they are played. One (1) is set upright on the ground, and the musician stands while playing; the other (5) is carried horizontally on the shoulder. In the Valley of the Nile the harp has been used from the earliest days and was the favorite instrument of the Egyptians. That

the harp was employed in public worship is proved by the picture of the large harp played by priests, which has been reproduced as the frontispiece of this Book; the picture given below is an example of the large harp used for secular purposes.



Fig. *dd*.

EGYPTIAN BAND.

Egyptian harps are found in a great variety of shapes. There is a considerable difference between them and the Assyrian harps,—a point well worth noticing. In its earlier form the Egyptian harp is simply a curved wooden bow (*cf.* p. 222, l. 12), to the upper part of which the strings were fastened and stretched by pegs. In later times this part was broadened and thus developed into a sound-body. While playing on this harp the musician kneels, and the frame of the instrument rests on his shoulder (fig. *ee*). The management of the large harp was afterwards made more convenient by converting the lower part into a sound-body, as in the case of the large instrument of the first female harper in the picture given above (fig. *dd*). This could be used as a pedestal. The pegs are in the upper end of the frame, which is still curved like an archer's bow. It was then an easy change to the harp as we see it in our frontispiece of the two Egyptian harpers, where the harp rests on the ground without being supported by the player; the body of the instrument is a kettle-shaped sound-body handsomely carved. This instrument is as tall as a man; the strings are twitched with both hands. The upper string-holder projects forward, whereby the original triangular shape is still retained. The open side is turned away from the player.



Fig. *ee*.

EGYPTIAN HARPER KNEELING.

Smaller portable harps are found in a great variety of shapes. But a triangular form is always retained, however much it may be modified. The small harp represented in fig. *ff* has still the shape of a bow. The bent bow is hollow, thus strengthening the sound. The wooden bar inserted crosswise holds the twenty strings, apparently without any pegs, maintaining at the same time the tension of the bow-shaped frame. Another of these small harps

(fig. *gg*) has ten strings and a sounding-board with holes; down the middle runs a projecting piece of wood to which the strings are fastened. The neat little nine-stringed harp (fig. *hh*) which ends in a bird's head is almost a regular

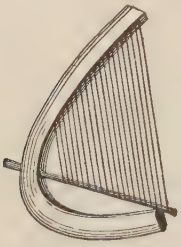


Fig. *ff*.
SMALL BOW-SHAPED EGYPTIAN HARP WITH TWENTY STRINGS.

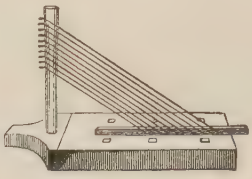


Fig. *gg*.
SMALL TEN-STRINGED EGYPTIAN HARP.



Fig. *hh*.
SMALL NINE-STRINGED EGYPTIAN HARP.

triangle. Here conversely it is the upright string-holder that forms the sounding-board. When compared with the harp carried on the shoulder, on which the fifth musician in the picture of the Egyptian band is playing (fig. *dd*), two other forms of the Egyptian harp are easily explained. In the process of development these have come to be half lute, half harp. The triangular form has become exceedingly obtuse, adapted to the way in which they were used. The sounding-board, above which the strings are played, and which was held in front, became in one case flat and long like a weaver's shuttle (fig. *ii*), in the other, oval and convex like the body of a lute (fig. *jj*). But the essential difference between this instrument and the lute is that the strings are not strung one alongside of the other across the body of the instrument, but, like the string of a bow, one above the other to a string-holder placed in the middle of the sound-body. As in the other harps, the pegs are placed in the end of the curved part of the frame. The only harps carried on the shoulder were the large ones made in this form. The lute-shaped Egyptian hand-harp in fig. *ii* is not very different from the harps still in use in Africa, especially in Zanzibar (fig. *kk*).

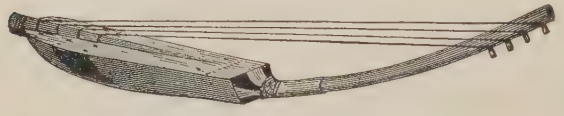


Fig. *ii*.
LUTE-SHAPED EGYPTIAN HAND-HARP.



Fig. *jj*.
LUTE-SHAPED EGYPTIAN HAND-HARP.



Fig. *kk*.
HARP FROM ZANZIBAR.

The nine-stringed cittern on which the second female musician in the picture of the Egyptian band (fig. *dd*) is playing, is in shape remarkably similar to the lyres of the three captive Semitic exiles (fig. *t*). It is played with a plectrum which is suspended by a ribbon as a regular part of the instrument. The

picture of the lyre which we give here (fig. *ll*) has been drawn not from an ancient Egyptian representation, but from the original, preserved in the Royal Museum, Berlin. The high, narrow sound-body and the low but wide frame is peculiar; so, too, is the string-holder, shaped like the sound-body and attached to it.

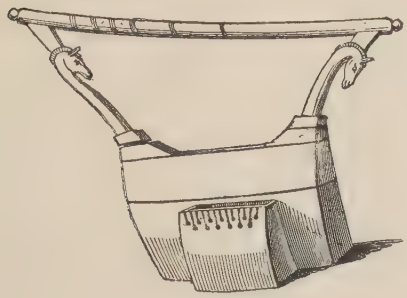


Fig. *ll*.

EGYPTIAN LYRE, PRESERVED IN THE ROYAL MUSEUM, BERLIN.



Fig. *mm*.

EGYPTIAN LUTE.

The shape of the lute played by the third musician in the picture of the Egyptian band (fig. *dd*) is quite like that of the Assyrian instrument (fig. *cc*). Both instruments are also held and played in the same way; sometimes the Egyptian lute is struck with a plectrum. This Egyptian lute, as well as the Egyptian harp, is a very ancient instrument. On the other hand the instrument in fig. *mm* is in form exactly like the lute (mandolin, or guitar) played by the Arabs of the present day. This instrument (Arab. *'ûd*[a]) has for centuries been exclusively used by Arab musicians. The praises of it are celebrated in many an Arab song. The oval kettle-shaped sounding-board of the Egyptian lute (fig. *mm*) forms the principal part of the instrument, as in the modern Arab lute (fig. *nn*). The neck up which the strings run is hardly longer than is necessary for the hand to hold it. Nevertheless the difference in tone must be considerable. In the modern Arab lute, (fig. *nn*), made of fine pine wood, the strings are not stretched close together. The head, or cross, in which the pegs are inserted, forms a sharp angle with the short neck. The strings are fastened in a low bridge near the lower end of the body of the instrument. In the midst of the table, or front, are round sound-holes. The *'ûd* has generally seven double strings made of catgut. It is held like the Assyrian and Egyptian lutes, but so that the broad front is turned full toward the

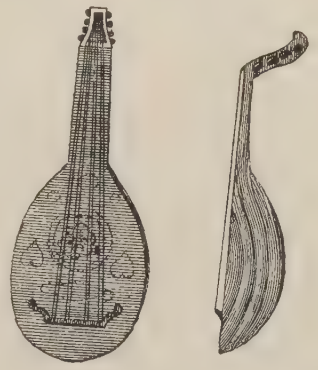


Fig. *nn*.

MODERN ARAB LUTE.

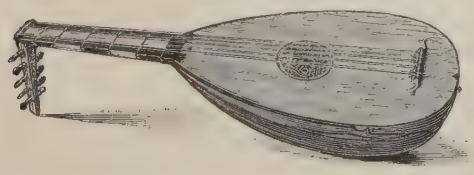


Fig. *oo*.

OLDEST FORM OF EUROPEAN LUTE.

[a] Our English name *lute* is the Arabic *'ûd* with the Arabic article *al* prefixed, *al-'ûd* (Portuguese *alaude*).

auditor. The oldest form of European lutes (fig. *oo*; 15th–16th cent.) is much like the Oriental lutes.

Instruments of Percussion.

Instruments of percussion were intended partly for marking time and partly for increasing the volume of sound on joyous, festive occasions. Characteristic of the musical taste of Egyptians and Assyrians, as well as of modern Arabs, is their custom of keeping time by clapping their hands. Drums are the instruments of percussion most frequently mentioned, especially timbrels or tabrets (tambourines, timburines, taborins, tabors, &c.) which are beaten with the hand. The tabret (Heb. *tôph*, Arab. *duff*, whence Spanish *aduffa*) is generally played by women, and on all festive occasions, with dancing, singing, at weddings, public festivals, and in processions. Even in religious music the tabret had its place (Pss. **149**, 3; **150**, 4). In the picture of Egyptian women with tabrets and castanets (fig. *pp*) the tabret is circular and flat, being a hoop with skin stretched tight over one side of it. Another kind, rarer than this, is the square tabret.

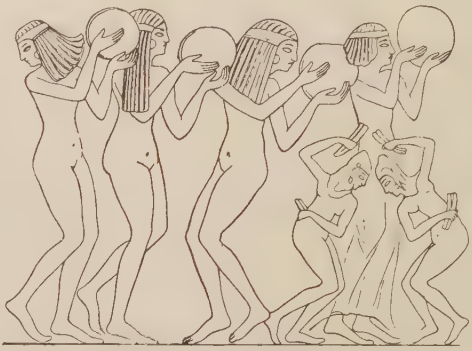


Fig. *pp*.
EGYPTIAN WOMEN WITH TABRETS AND CASTANETS.

Quite similar to this Egyptian tabret is the Assyrian instrument which in the Quartet here represented (fig. *qq*) is struck by the front musician on the left. Like the Egyptian, it is held aloft with one hand. It is probable that there were some strings stretched across the skin just as in the modern Oriental tabrets. A drum of the form familiar to us is beaten by the Assyrian musician (fig. *rr*) who is the last but one of the Assyrian band (fig. *u*). It is a round drum with skin stretched tight over its upper side, carried by a belt and struck with the palms of both hands. Egyptian pictures show us a similar instrument, the sides of which are, however, curved more like a little barrel. It is beaten with the hands and also with sticks. The tambourine was also used exactly as it still is by Arabs of to-day.



Fig. *qq*.
ASSYRIAN QUARTET.

The cymbals (Heb. *mĕçiltáim*) were beaten in order to mark the time. Josephus (*Antiq.* vii, **12**, 3) describes the *cymbala* as large broad plates of bronze. This was the instrument by which the chief musician led the performers. The Assyrian musician in fig. *ss* has bell-shaped cymbals which are struck against each other from above downward. The musician, who in the Assyrian Quartet (fig. *qq*) stands behind on the right, has another kind of

cymbals, circular dish-shaped pieces of metal with an outside handle, which are struck against each other sideways.



Fig. *rr*.
ASSYRIAN DRUMMER.



Fig. *ss*.
ASSYRIAN CYMBALIST.

Castanets also must have been in use; some scholars think these are meant by the *çilçelê-shéma* of Ps. **150**, 5 (AV, *loud cymbals*); but this is by no means certain.

The sistrum (*cf.* RV, margin, 2 Sam. **6**, 5) is an instrument for shaking (fig. *tt*), which the Egyptians used in public worship in order to call attention to the several acts of the religious service. It consisted of an oval metal frame, through which passed a number of metal rods to the ends of which rings were hung. It was furnished with a long handle by which it was shaken.[a]

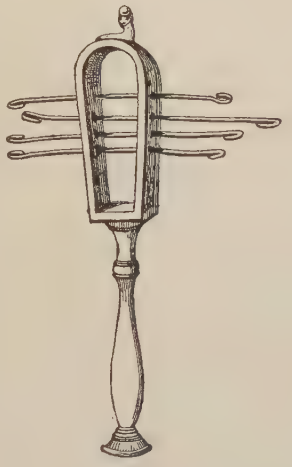


Fig. *tt*.
EGYPTIAN SISTRUM.

Neither on Egyptian nor on Assyrian monuments is there any instrument found like our *triangles*, nor is this instrument of percussion known to the Arabs of the present day. It is therefore very questionable to translate the instrument *shalîshîm* 1 Sam. **18**, 6 *triangles* (RV, margin, *triangles* or *three-stringed instruments*), though etymology shows that it must have some connection with the number *three*. In like manner the explanations of the name of the instrument *mĕna'nĕ'îm* 2 Sam. **6**, 5 (AV, *cornets*; RV, *castanets*; RV, margin, *sistra*) depend either on a tradition of little value or on pure conjecture. In both cases it is natural to think of instruments of percussion [unless, indeed, by *shalîshîm* we are to understand small triangular harps; see p. 229, l. 32, and compare the Greek *trigon*, a kind of triangular harp.—P. H.]

Among instruments of percussion, modern Arabs are especially fond of the kettle-drum, the drum, the tambourine and the castanets, all favorites in the harem to accompany dancing. The drums, with two strings over the skin, have the same shape as Egyptian and Assyrian drums (fig. *uu*). Of very frequent occurrence is a mushroom-shaped clay drum (fig. *vv*), with a thin skin drawn

[a] An Oriental instrument for shaking, which is still in use in the bands of German infantry regiments, is the Turkish *crescent*, called in German *Mohammedsfahne* or *Halbmond* or *Schellenbaum*.

tightly over its broad upper end, but open at the small lower end. A pair of modern Arab kettle-drums, also made of clay and covered on the tops with parchment, are represented by fig. *ww*; they are of unequal size and give different notes. The two drums are joined to each other[a] and covered on the outside with a network of strings which keeps the vellum tight. The first two drums (figs. *uu* and *vv*) are beaten with the hand, the kettle-drums (fig. *ww*) with sticks.

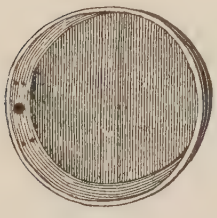


Fig. *uu*.
MODERN ARAB DRUM.



Fig. *vv*.
MUSHROOM-SHAPED ARAB CLAY DRUM.



Fig. *ww*.
MODERN ARAB KETTLE-DRUMS.

The tambourine (fig. *xx*) has exactly the shape of the old circular tabrets. In the circular frame are five openings, into each of which three small round pieces of brass are inserted. When the instrument is shaken these strike against each other with a jingling sound.

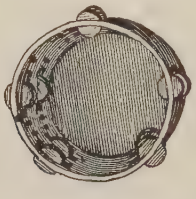


Fig. *xx*.
MODERN ARAB TAMBOURINE.



Fig. *yy*.
MODERN ARAB CASTANETS.

The castanets (fig. *yy*), made either of brass, ivory, or wood, are held by a loose loop between the thumb and index finger. They are the usual instrument with which to accompany dancing.

[a] The object of the chain joining the kettle-drums is to enable a horseman to play upon them slung in front across the saddle. Kettle-drums, in pairs, are still used in the bands of certain European cavalry regiments, for example, German cuirassiers.

List of Illustrations

Plates.

1. Egyptian Harpers . . . . . Frontispiece.
2. The Holy Mountain of Zion . . . . . facing p. 2.

Our illustration (from a sketch made by Otto Georgi, who accompanied Professor Lepsius on his expedition to the East) represents Jerusalem as seen from *Kafr Silwân*, that is, the village of Siloam, SE of Jerusalem, opposite the Pool of Siloam (see *Isaiah*, p. 12), on the other side of the gorge of the Kedron (now called *Wady en-Nâr*) which separates Mount Zion (the eastern ridge of Jerusalem) from the Mount of Olives (E of Jerusalem). In the foreground of the picture we see the bridge across the valley of Kedron, and above this bridge, on the right, the monument known as the Tomb of Absalom (2 Sam. **18**, 18), which, however, seems to be not older than the time of Herod (37 B. C.–4 A. D.).

The part of Jerusalem before us is the south-east quarter embracing the sacred district of the *Haram esh-sherîf*, the huge artificial platform of the ancient Temple area on Mount Zion. The Haram enclosure, next to Mecca the most sacred place of all Moslems, is oblong, measuring 926 feet on its south face and 1530 feet on its east side; the northern and western sides being respectively a little longer.

Mount Zion was not so much a separate hill as the centre and highest portion of the eastern ridge of Jerusalem. Originally there was a mound of rock in the centre of this ridge, around which a vast platform was raised, supported partly by massive piers and arches, tier above tier, and partly by walls of stupendous masonry, filled in with stones and earth (*cf.* Tristram, *Bible Places*, London, 1897, p. 170). The crest of the hill is now crowned with the magnificent octagonal structure of the *Kubbet es-Sakhra*, or *Dome of the Rock*, which we see in the centre of our picture. This mosque (or *station*, Arab. *maqâm*, in the court of the Mosque el-Aksa; see below, l. 38) was built by the Omaiyad Calif Abd el-Melik, 691 A. D. The sacred rock (*eç-çákhare*) covered by the *Dome of the Rock* seems to be the place where David built his altar (2 Sam. **24**, 25). Here, probably, stood also the altar of burnt-offering of the Temple of Solomon. The Temple itself was behind (west of) it, probably on the place which was the threshing floor of Araunah in David's time (2 Sam. **24**, 18 ff.). The crest of the sacred rock is so rugged that it is impossible to suppose that there ever was a threshing floor on it.

Contiguous to the Temple, on the southern end of the platform (that is, on the left hand side of the *Dome of the Rock* in our illustration) stood the Royal Palace built by Solomon. The south-western angle of the Temple area is now occupied by the vast pile of buildings known as the Mosque el-Aksa (*el-aqçâ*), that is, *more remote* (than the Sacred Mosque of Mecca; *cf.* Koran, sura **17**, 1), originally the Basilica of St. Mary, built by Justinian (527–565 A. D.).

The author of 1 Macc. expressly identifies Zion with the hill on which the Temple was situated (1 Macc. **4**, 37 f.; **7**, 33). The tradition identifying the holy mountain of Zion with the (somewhat higher) south-west hill, which we see in the background of our picture on the left, does not reach beyond the 4th cent. A. D.

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